CANADIAN JEWISH REVIEW

VOL. VI. No. 47 TORONTO, ONT., SEPTEMBER 18, 1925—ELLUL 29, 5685 TEN CENTS THE COPY $3.00 THE YEAR

ROSH HASHONAH NUMBER

A Happy New Year

5686 - 1925

Montreal - A Jewish Weekly Newspaper for the Home - Toronto

Greetings from City Dairy

THE good year, Five Six Eight Five, will soon expend its fleeting days. May they be filled with cheer and bring Gladness to the Hearts of all.

Presently a New Year will open out. It surely must hold within itself great possibilities. And as time unfolds and the future becomes to-day, may these possibilities mean something to you.

We hope for all people Good-Will, Health and Happiness in fullest measure.

President City Dairy Co., Limited

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

Vol. VI TORONTO, ONT., SEPTEMBER 18, 1925 No. 47

Editorials

RELIGION VERSUS RITUAL
The Rosh Hashonah Challenge

By Ferdinand M. Isserman, Associate Contributing Editor

Throughout all ages and among all races known to man, religion has appeared. It has been the peculiar property of no one group. The sense of awe and trembling before the mystery of the universe, the hesitant attempt to peer behind the curtains of the cosmos, the anxious yearning to understand the perplexities of life are universal experiences. On these experiences religion has builded itself, not as the crafty invention of priests, but as an answer to human need. Just as the materials of religion are universal, so the methods of expressing religion have been universal. The critical study of religions has revealed not only their universality, but also their similarity. Dogmas and rituals of supposedly different faiths have been found to be strangely parallel. A Catholic priest travelling in China during the middle ages, observing the Buddhist rosary and witnessing Buddhists counting their beads, cried out that the devil was mimicking his church and had reproduced its ceremonials in this heathen land. But the devil was not mimicking his church. Buddhism in its evolution, away from the ethical philosophy of its founder, had developed intricate ritual and ceremonial, just as Christianity in its evolution, away from the spiritual ideals of its founder, had developed minute and dogmatic ceremonials. Both of these religions attained their rites independently, yet many of them are strikingly similar. There is a limit to human ingenuity and as there are many religious groups, all creating their own rituals, there are found to be many parallelisms.

Rites are the invention of men. They represent their attempts to communicate with the Deity, or their desires to express their religious sentiments. There is nothing sacrosanct about them. The origin of most of the rites of modern religions is to be found in the primitive practices of pagan tribes. They are creations of man, called into being to express his religion. They ought only to be retained as long as they function in that capacity, and ought to be discarded when they become functionless. Yet the history of religion reveals the tenacity of ceremonials. Old forms cling with the strength of centuries, long after they have become meaningless, long after the ideal, for whose expression they were called into being, has been abandoned and scrapped. What has frequently happened in religious institutions is that the form became more important than the spirit, that the ceremony had to be observed while the ideal it expressed might be ignored. The letter vanquished the spirit. This is not only true of Judaism. It is also true of Christianity, of Mohammedism, of Buddhism and of Confucianism. In certain Jewish circles the good Jew is not necessarily the man of ideals, but he who observes the minutiae of rabbinic legislation. In certain Christian circles the good Christian is not the man of good character, but he who can accept as true, despite the finding of science, the primitive myths in which Christianity draped itself. In Buddhism we find that Buddha who recognized no god, has himself been deified. In Mohammedism, the Babists and Bahaists, liberal groups, have been presecuted because they recognized, as did Mohammed, that revelation has not ceased. Confucius made no religious pretensions, was a statesman of character and a political reformer, and yet to-day he is the head of the Chinese pantheon. All these examples—and thousands more

Continued on page 18

ROSH HOSHONAH

By Herbert J. Samuel, Associate Contributing Editor

The approaching festivals find us in an unusually placid state of mind. There is an almost uncanny lull, quite a novel experience for these recent years, in the communal cares and anxieties that stir us up at this period of the Jewish year. It is good for us that this should be so, that we should enjoy an interval of comparative calm. We have been living at high tension, communally speaking, for a long time now. But with no immediate problem to face, with less anxiety, with practically nothing of indignation in our feelings, with freedom from storm and stress, how are we going to react towards the call from the synagogue—or to the synagogue, if you so prefer to put it?

Are we going to take advantage of this peace of mind—a peace of mind that exists in reality only by contrast—by slipping back into an easy indifference? A very recent writer has suggested that most people take their religion much as the undergraduate student takes his studies, reserving most of them to the day before the examination and worrying very little about them otherwise. The majority of people, including the nicest people, good people, people whom we like best to meet, lead a spiritually hand-to-mouth existence. They relish an occasional stirring up of their emotions, provided the smooth tenour of their lives is actually undisturbed. But the Jew has had very little opportunity to enjoy so passive and pleasant a state of mind. The annual quickening of his conscience arouses him to practical duty, and to some form or other of material sacrifice of which he is kept mindful during most of the year. Will the awakened conscience this year, in happier and less agitated mood, find us indifferent and unenergetic? Let us hope not. Let us hope that mental calm does not mean sterility of action for the Jew.

We have an opportunity this year for some attention to a matter that has been largely overlooked, because, I believe, other matters have been more urgent. I refer to the needs of the children on the Holy Days. It is easy to understand, and not difficult to sympathise with, many of the reasons why no proper accommodation in the synagogues is available for the children. But even where there is some provision, it is for attendance at an adult service, and no service intended for adults can possibly make an appeal to the child. What an incalculable advantage it would be if the children could have services of their own, if they could come to the family table touched with an enthusiasm of their own, if they could contribute to the home circle a message that was particularly theirs, if instead of the game outside the synagogue or the irritation of tedium inside, they could have their spiritual emotion. A service for children is very easy to organise, far easier than a service for adults. It needs no official readers or rabbis. It is better without them. All that it needs is a small group of enthusiasts who love to laugh at obstacles.

Children like ceremonialism. They love to sing. They can take a moral from a story quicker than most adults. They are critical, but at the same time most sympathetic. One gets co-operation from a child audience more readily and more genuinely than from any adult audience. It is a misfortune for the future of Judaism that the interests of the children have been disregarded so persistently. At the moment of writing I have no access to my books, and so I am

Continued on page 18

The Ideal Candle for Memorial Purposes

This year burn an Imperial Jewish Tumbler Candle in memory of each of your departed loved ones.

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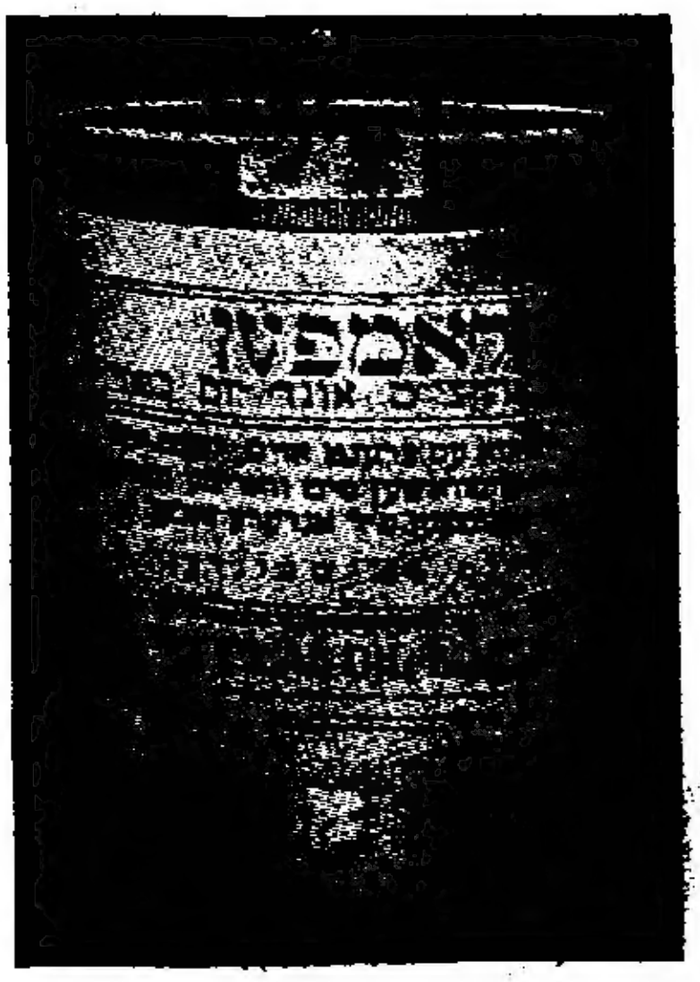

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Rosh Hashonah Greetings

From the Mayor of Montreal

To the Jews of the City of Montreal:

EDITOR, CANADIAN JEWISH REVIEW:

It is a pleasure for the Mayor of Montreal to offer his greetings to the Jewish population of our city, on the occasion of the setting in of their year 5686.

While the hours of the old year are dwindling away and those of the New Year are dawning, one is inclined to think. The past flashes across our mind with its cheerful and its gloomy days, as well; for the former, we thank Heaven for having had them in store for us; the latter remind us of either our courage or shortcomings, whatever the case may be . . . . and we come out of it with a firm resolution of doing better, with more self-confidence.

What the future holds for you, friends, I do not know, nor can I surmise. But it is up to you to make the New Year what you want it to be. Your past accomplishments vouch for your future and I feel sure that you will make the coming year fruitful in every respect, both for yourselves and the other citizens of Montreal.

With sincere hopes that the New Year will bring happiness and prosperity to one and all of our Jewish population,

I am, my friends,

Very sincerely yours,

CHAS. DUQUETTE.

* * * * *

From the Mayor of Toronto

To the Jewish Citizens of Toronto:

It is with pleasure that, acting on the suggestion of the managing editor of the CANADIAN JEWISH REVIEW, I send greetings to our Jewish fellow-citizens on the occasion of the Jewish New Year.

Among the classes into which the population of this city may be divided according to religion, the Jewish class occupies a place of importance and exceptional interest. Besides those who are native Canadians some of them have come from countries separated by wide distances and different in language, laws and condition, and some of them have fled from persecution. In Canada you have full freedom for the exercise of your religion and you have full civil liberty as well. I am sure you set a high value upon these blessings.

I extend hearty New Year greetings and I hope that during the coming year all prosperity may be yours.

THOMAS FOSTER,
Mayor.

* * * * *

From Jesse Schwartz, Rabbi, Goel Tzedek (University Avenue) Synagogue

Editor, CANADIAN JEWISH REVIEW:

The conditions of Jewry that have existed since the termination of the war revealed themselves in all their painfulness during the past year. In the former empire of the Tsars the persecution of the Jewish religion has proceeded with undiminished pace. Its neighbour, Poland, has launched a series of legislative measures that spell the economic ruin of a large portion of the Jewish people within its borders. The fires of Judophobia seem to have flared up in a more enveloping fury throughout Europe.

What can the Jewish people look forward to during the coming year? We cannot expect the millennium. We cannot hope for such an enlightenment as will reveal to the world the utter inhumanity and folly of intolerance and hate. We will be thankful if the world moves forward but a bit and reveals a little understanding of the crying need of toleration and goodwill.

Continued on page 17

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"Sometimes when people censure me,
I tell them without rancour
That for what it cost me to be free
I might have had an anchor."

The holy season is here again and if it is any different from recent holy seasons, it is only in increased effort on the part of Orthodox and Reform Jews to make a show place of the synagogue. It has long been charged by the Orthodox that the Reform Jews with their trappings try to make a theatre of their worship places, but the holy season shows that all this is merely the pot calling the kettle black. Both make a play for the vast audience of Rosh Hashonah and Yom Kippur believers. To do this they adopt every legitimate attraction and advertise their features in the papers. Canadian synagogue managers still exercise restraint in their paid announcements, but advertisements in the Jewish papers in the States rival the effusions of theatrical press agents. This cantor is a marvel, that one the Jewish Caruso, this temple has the most commodious pews, that one the best ventilation, and all of them have expensive seats, at least from the viewpoint of the person who has no money but who still may want to go to the synagogue. No mention of quiet food for the spirit.

With all religions admitting a failing hold on the people, any sort of worshipper should be valued, even the fair weather kind, even the kind that can't pay opening night prices for seats, even the kind that doesn't want to pay at all. At present it is much harder for a non-paying person to get into the synagogue than for a rich man to enter the kingdom of heaven. In fact everything is in favor of the rich man. Ticketless, one must run the risk of being thought a beggar or a sneak and the ushers must whisper together before it is all right. In synagogues where space is allotted to the poor, is it conducive to a prayerful attitude of mind to be labelled as a beneficiary? For synagogue management to try to get all the rush season patronage is a confession of bad business policy during the year, and let no one be offended at business terminology in connection with the synagogue, because it does become more and mo e commercialized.

Rabbi Felix Mendelsohn, writing on the subject in *The Sentinel*, of Chicago, urges all synagogues to try in every way to increase their regular membership and raise necessary funds in this way instead of depending on the holy season for the revenue. He is head of Temple Beth Israel of Albany Park, a house of worship which does not sell holy day tickets. People who wish to worship there are advised to join and if they are financially unable they are given tickets gratis. There is a movement in Chicago to abolish the sale of tickets and it should be joined by synagogues everywhere.

* * *

There is little chance of keeping a good man down, especially when he owns a *Dearborn Independent*. No subject is too deep for him to clarify. What he himself doesn't know about it, resourceful henchmen assemble and write with striking fidelity to the spirit of the boss. So Henry Ford is able to be here, there and everywhere, finding out about this, generously revealing that, all in his own happy way. In his time he has yoo-hooed with a peace ship those incorrigible, warring Europeans; he has selected just the dances his countrymen ought to dance and has dug up a terrible Jewish menace, which has proved the most durable of all his themes. Lately Ford, neatly lumping together Jews, Negroes, aliens and Communists, gave his expert opinion on the American Jewish press and its lack of patriotism.

"Jewish papers," he said, "almost without exception, attack the slogan ('100 per cent. Americanism') and those who are designated by it. It is a constant, calculated and somewhat concentrated campaign. It goes along with the programme of belittling and besmirching everything 'Nordic.' Indeed the pet bogies of the Jewish press in this country are the 'Nordic' and the 'one hundred per cent. American'—that is, the white man and the loyal United Stateser."

This critical analysis will supply some real information to the workers in the Jewish press, unless they are ungrateful enough to use as a criterion something Ford said about milk. It was in *Farm and Fireside* that Henry spoke, telling the farmers that some day some one would invent a way to make milk synthetically, and it would be better and cheaper than the milk we have now. He has a word for the physicians, too, the thoughful fellow. "You know," he said weightily, "I don't believe much in milk as a food anyway."

* * *

The Jewish Daily Bulletin puts a headline over the news that *Judge*, the sometimes humourous American weekly, recently published an "anti-Semitic" cartoon. It seems that the cartoon depicted an album such as are seen on sign posts on coming into many cities, reading, "You are now entering New York City" on one page and on the other, a Yiddish inscription meaning "Everything at Auction." Things to worry about! Pogroms come and pogroms go, but this one will never make much history.

* * *

From *The American Israelite*: "Yiddish is not Jewish in this country, and it is for this reason that *The Israelite* pays no attention to purely Yiddish activities, to the Yiddish press, Yiddish theatres, Yiddish actors, etc. This answers some criticisms recently received."

And in such a broad-minded way. No arrogance, either. Somehow it calls to mind the story of the Jew who was met by a friend on East Broadway, New York, and asked if he had seen what the paper had to say about him.

"What paper?" he asked, "*The Day*, *The Forward*, *The Morning Journal*, *The Wahrheit*?"

"No," answered the friend, "it was in *The New York Times*."

"Oh," breathed the Jew in relief, "who reads *The Times*?"

And that's the way the Yiddish press, the Yiddish theatres, the Yiddish actors and all purely Yiddish activities would regard *The American Israelite*, that Cincinnati oracle, if they only knew of its existence.

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To those who contribute or who may contribute whole-heartedly to the Keren Hayesod and National Fund or otherwise assist for the re-building of the Jewish National Home in Palestine.

לשנה טובה תכתבו

The Board of Directors of the Toronto Hebrew Free School Talmud Torah

(Brunswick Ave.)

Wish to take this opportunity of extending to all supporters their good wishes for a Happy and Prosperous New Year. We are also pleased to announce that the building is now complete. Registration of pupils will commence immediately after the Rosh Hashonah Holidays; under the direction of our capable principal, Mr. Charny, late of the Rochester Talmud Torah. All those desiring that their children should receive a modern Hebrew education, in a suitable building, under proper supervision, should apply immediately after New Year's at the Talmud Torah building, 9-13 Brunswick Avenue.

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Chairman

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New Year*

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Mr. and Mrs. H. Cooperman, and Miss Lottie Cooperman, have returned from Val David.

• • •

Dr. I. Beinhaker has left for Boston, Mass., for post-graduate dental work at the Forsyth Dental Infirmary.

• • •

Miss Nellie Rudy is spending several weeks in Burlington, Vt.

• • •

Mr. and Mrs. Leo Neumann and baby daughter, Rhoda Berthe, motored to Quebec during the Labour Day week-end

• • •

Rabbi M. J. Merritt, of Temple Emanu El Synagogue, who left for Portland, Oregon, was presented with a gift by the brotherhood of the Temple.

• • •

Phillip Neumann, who spent three months in Hungary, Germany, France and England, returned on board the "Empress of France" on September 11, and was the guest of his brother, J. N. Neumann, Cote St. Antoine Road, for a few days before returning to his home in Cleveland.

• • •

Miss Florence Tulin, who has been on a five months' trip to Springfield, Manchester, Hartford, Conn., Brooklyn and New York, has just returned to Montreal for the coming Jewish festivals.

• • •

Mr. and Mrs. J. Rudy, of Chicago, who motored into town and were the guests of Mr. and Mrs. J. Yancovitch, Jeanne Mance Street, have left for New York and Atlantic City.

• • •

Miss Eva Frank, St. Joseph Blvd. West, spent the week-end at Ottawa.

• • •

Misses Mollie and Greda Landis, Jeanne Mance Street, have left Montreal to take up their permanent residence in Detroit.

• • •

Mr. and Mrs. Sam Taylor, of Sarnia, Ont., stopped at the Mount Royal Hotel.

• • •

Mr. and Mrs. Strattman, of Flatbush, N.Y., motored to Montreal and were the guests of their cousins, the Misses Sally and Mary Vallin, and Albert Vallin, of the Edward Charles Apts., Outremont, and Mr. and Mrs. A. Sammett, Mance Street.

• • •

Miss Sarah Horowitz entertained at a tea on Saturday, September 12. Those present were Misses Anne Kruger, Lillian Goldberg, Pauline Park, Sylvia Schwartz, Mollie White, Kate Winikoff, Mary Ashkaloney and Sarah Horowitz.

• • •

Mrs. B. Ralph, Hutchison Street, has returned from Ste. Adele, where she spent a few weeks.

• • •

Mrs. Edgar Gilbert, Cote des Neiges Road, who spent the summer at Lake Placid, N.Y., has returned to town.

Mrs. Schwartz, of 1167 St. Lawrence Blvd., motored to Ottawa to see Mrs. Fine, 529 Besserar Street. Mrs. Schwartz attended a candy shower at the home of Mrs. Adelstein, of the Central Community of the Hadassah.

• • •

Mrs. S. Miller and family have returned from Woodlands, Que.

• • •

Mrs. F. Rabinowitz, Mrs. L. Raich, Misses Ruth Wolfe and Stella Brian were the guests of Mrs. S. Miller, Woodlands, Que.

• • •

Miss Jean Heitel, of New York, is visiting Mr. and Mrs. J. L. Franklin, Esplanade Avenue.

• • •

Mrs. L. Finklestein and family, St. Lawrence Blvd., have returned home after spending the summer at their cottage in Prefontaine.

• • •

Miss Reba Goltman, Seymour Avenue, has just returned from the Algonquin Hotel, St. Andrews-by-the Sea, where she spent the past two months.

• • •

Mr. and Mrs. Nathan Lande, Roslyn Avenue, returned on the S.S. "Empress of Scotland," from a three months' trip abroad.

• • •

Mr. and Mrs. Louis Fitch and son, Cote St. Antoine Road, have returned from Ogunquit, Maine.

• • •

Miss Beatrice Berger has returned to New York, after spending ten days in the city, the guest of her sister, Mrs. Herman Aron, Bernard Avenue.

• • •

Mrs. S. Miller and family have returned from Woodlands, Que.

• • •

Mr. and Mrs. E. Wisenthal and family, Elm Avenue, Westmount, have returned from Hudson, Que. where they spent the summer.

• • •

Mr. and Mrs. Dave Greenspan (nee Yetta Ness) have returned from their summer cottage at Strathmore, and will live at 735 Querbes Avenue.

• • •

Misses Jennie and Fannie Davidson are back from a short visit to Ottawa, where they were the guests of Mrs. H. Rosenes.

• • •

S. Beckow spent a week in Toronto.

• • •

Dr. Charles I. Finklestein has returned from Los Angeles and other points.

• • •

Miss Fay Godel and Miss C. C. Goldner have returned home after spending six weeks in New York.

• • •

Miss Freda Rubinovich spent the week-end at St. Bruno.

• • •

Irving Freedman is spending the holidays with his parents in Ottawa.

• • •

Mrs. Irwin Rubinovich and daughter have returned from Toronto.

• • •

Mr. and Mrs. Hyman I. Maltzman (nee Miss Gertrude Uman) of Boston, Mass., are spending their honeymoon in Montreal.

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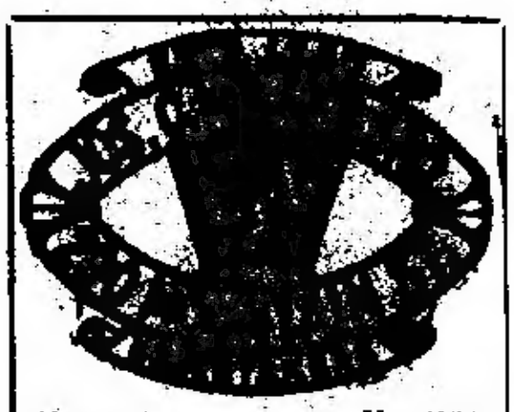
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On Thursday evening, Miss Celia Ein, Chesterfield Avenue, entertained for her cousin, Miss Elinor Ein, Glace Bay, N.S. Among those present were: Misses Fay Cooper, B. Fitch, Freda Bessner, S. Pearson, Bertha Levinson, Hilda Bloomer and Estelle Velinsky.

• • •

Mrs. Bella Klawitsky, of Los Angeles, formerly of Montreal, was visiting her sister-in-law, Mrs. B. Gordon, Hutchison Street, and Mrs. S. Goldman, St. Viateur West.

• • •

Manuel L. Barskey, who has been travelling through the States, has returned home.

• • •

Lewis Herman, Canadian boy soprano, has returned to the city from Toronto, where he spent the past two months.

• • •

Mrs. Samuel Manolson and children, Dorchester Street West, has returned to town, after spending the summer at Pointe Claire.

• • •

Mrs. B. Cummings, Miss Gertrude Cummings, Morton and Edward Cummings (formerly of Montreal), who spent the summer at Mallett's Bay, Vt., are spending the holidays with Mrs. B. Cummings' father, Mr. Stiller, of Boston. From there they will motor to Miami, Fla., to make their home.

• • •

Dr. H. Freeman and Miss Ruth Freeman, New York, were guests of Mr. S. Levinson, Drummond Street, for a few days.

• • •

Mrs. M. Shuchat and sons, of 325 Edward Charles Avenue, Outremont, have returned to the city after spending the summer at Vaudreuil, Que.

• • •

Mrs. N. Myerson, 233 St. Joseph Blvd. W., who spent the summer at Trout Lake, has returned home.

• • •

Mr. and Mrs. Phillip Roggen and son, Long Island, N.Y., who came to Montreal to attend the bar-mitzvah of Arthur and Gerald Wener, are motoring back to New York.

• • •

Miss Claire Pascal, Hutchison Street, spent last week-end at Sixteen Island Lake.

• • •

M. Godel and family, of Park Avenue, have returned home after spending the summer at Vaudreuil, Que.

• • •

Miss Rose Gordon, of New York, formerly of Montreal, was visiting Mr. and Mrs. B. Gordon, Hutchison Street.

• • •

Dr. H. A. Altner has left for New York and Grand Rapids, Michigan, where he will take up his duties as an interne.

• • •

Rev. Dr. H. and Mrs. Abramowitz and children, Argyle Avenue, returned from Old Orchard Beach, where they occupied a cottage for the summer.

• • •

Mr. and Mrs. Blank and Miss Jeanette Blank, of New York, were visitors in town last week.

• • •

Myer Engleberg, Queen Street East, Toronto, was in town for a week visiting relatives.

• • •

Mr. and Mrs. L. B. Diamond and daughter, Eleanor, Waverley Street, have returned home from a motor trip to Ottawa. They were accompanied by Miss Dora Miller and Mr. Israel Miller.

• • •

Miss Sara Katz has left for New York to visit her brother for a brief visit.

• • •

Mrs. S. Bronfman and baby, Roslyn Avenue, are spending several weeks in Winnipeg.

• • •

Mr. and Mrs. Wasserman, of Paris, France, were visitors in town for a short stay.

• • •

Mrs. M. Block, Columbia Avenue, who spent the summer at Old Orchard Beach, is expected home this week.

• • •

Mrs. Samuel Wener and Miss Gertrude Wener, Western Avenue, have returned from Lake Placid, N.Y.

• • •

Mrs. M. Marcowitz, Prince Arthur Apartments, has just returned from California. On her way home she visited her brother, Dr. Jacob Viner, in Chicago.

• • •

Mr. and Mrs. M. Frank, of Ottawa, are expected in town on Friday.

• • •

Mrs. L. Matts and Miss Rose Matts, Oliver Avenue, have returned from Ferme Neuve.

• • •

Mrs. J. Klinesmith, of Detroit, is visiting her sister, Mrs. Sam Cochenthaler, 793 Champagneur Avenue.

• • •

Mrs. Jack Bercovitch, Atwater Avenue, has returned from Lake Placid, N.Y.

• • •

Mrs. Tarsches and Miss Lilian Tarsches, of Albany, N.Y., have returned after a two weeks' stay here.

• • •

Mrs. Leo Engleberg, Esplanade Avenue, entertained eighteen children on Saturday afternoon, September 12, in honour of her daughter Sylvia's sixth birthday.

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Harry Fine, of Boston, and George Alfred, of Burlington, were guests at the Mount Royal Hotel, during the past week.

* * *

Mrs. Golt and daughters have returned home after spending the summer at Vaudreuil, Que.

* * *

Mr. and Mrs. J. Strachman, of Brooklyn, N.Y., motored to Montreal and were the guests of their cousin, Mr. and Mrs. N. Vallin and family, Edward Charles Avenue, also Mr. and Mrs. A. Sammett, Jeanne Mance Street.

* * *

Mr. and Mrs. Hecht, of New York, are guests at the Mount Royal Hotel.

* * *

Mr. and Mrs. S. Roggen, of Lawrence, L.I., are visitors in town, the guests of Mr. and Mrs. H. Wener, Oxford Avenue.

* * *

Mrs. Henry Saxe, Western Avenue, has returned from Lake Placid, N.Y.

* * *

Miss Jennie Abramowitz, Mance Street, who has been motoring in New York, Washington, Harrisburg, O., Darren, O., Philadelphia, Detroit, Ann Arbor, Kalamazoo and Benton Harbor, Mich., is expected home shortly.

* * *

Among those who attended the reception recently tendered to the Honourable Honore Mercier, K.C., Minister of Lands and Forests, at Chateauguay, were Marcus M. Sperber, vice-president, North End Liberal Club; Lionel J. Coviensky, honourary secretary, Federation Liberal Clubs; ex-alderman L. W. Jacobs, president, Montreal Hebrew Liberal Association; and A. Jacob Livinson, president, Dufferin School Graduates' Society.

* * *

Mr. and Mrs. William Mazur have returned from their honeymoon and will live at 440 Mt. Stephen Ave., Apt. 11.

* * *

Mrs. Peter Bercovitch and daughters, Ruth and Elyse, Roslyn Avenue, have returned from an extended trip to the Pacific Coast.

* * *

Joseph E. Jacobson, of Miami Beach, Fla., was entertained by Mr. and Mrs. Israel Livinson on his recent visit to the city.

* * *

Mrs. S. Cohen, 337 Esplanade Avenue, who spent several weeks in the States, returned home Tuesday, September 15.

* * *

Mr. and Mrs. M. Green, Esplanade Avenue, entertained in honour of their sister-in-law, Mrs. M. Moss, of Philadelphia, who is spending a month with them.

* * *

Mr. and Mrs. Henry Schwartz, Park Avenue, were the guests of Mr. and Mrs. M. Robins, Crawford Street, Toronto. Mr. and Mrs. L. Waldman entertained at dinner for them at the Primrose Club.

* * *

Simon Smuckler and Charles Gettis, of Philadelphia, motored to Montreal and were the guests of Harry H. Livinson.

* * *

Montefiore Joseph and his daughter, Miss Rosetta Joseph, of Quebec, are sailing on the "S.S. Ascania," on Saturday next, for England. They expect to be abroad until November.

* * *

Dave Penan, manager and physical director of the Hotel Empire, Old Orchard Beach, spent a week in Montreal, the guest of Charles C. Hershon.

* * *

Mrs. Max Harlig, of Toronto, who has been the guest of Mrs. Marcus Wagner, Shawinigan Falls, for the last five weeks, is leaving to spend the holiday season in Montreal, and will be the guest of Mrs. B. Shulman.

Miss Sarah Amdur, who was the guest of her sister, Mrs. Sidney Isaacs, Marcil Avenue, for the past few months, returned to her home in St. John, N.B., on Thursday.

* * *

Mrs. M. Moss, of Philadelphia, is the guest of her sister-in-law, Mrs. M. Green, and Mr. Green, Esplanade Avenue.

* * *

Mr. and Mrs. Marcus Wagner will motor to Montreal and spend the holiday season with the latter's parents.

* * *

Miss Rose Comm, Jack Cohen and Moe Richstone motored to Burlington, Vt., to bid farewell to Mr. and Mrs. B. Cummings, before their departure for Miami, Fla.

* * *

Mr. and Mrs. Henry Schwartz, Park Avenue, have just returned from a motor trip to Toronto, Hamilton and Niagara Falls. On their return trip they visited the Thousand Islands.

COMMUNITY CENTRE MOVEMENT IN MONTREAL

The Community Centre Movement has taken root in Montreal through the Y.M.H.A., which has occupied a building at 697 St. Urbain Street for several years. Heretofore the Y.M.H.A. was purely a men's club, but a recent change in policy has transformed it into a new type of institution, with interests centered in the whole community. The board of directors has obtained the services of M. H. Weinstein, of Newark, N.J., a man experienced in Jewish Centre Work. Mr. Weinstein is a graduate of the University of Vermont, and of the Jewish Welfare Boards' school for Community Centre secretaries. He is now a candidate for the higher scholastic degrees, and he is a member of the honour Society, Phi Beta Kappa, the Tau Episilon Phi Fraternity, Bnai Brith and other fraternal orders. In Newark Mr. Weinstein was administrator of the new centre recently opened there. It is Mr. Weinstein's aim to develop the present building to its fullest capacity and then raise sufficient funds to erect a structure to house all of the activities, cultural, social, educational and physical, of the entire Jewish community. The Montreal "Y" board of directors are making numerous repairs to the building as well as new improvements to make place for an increased membership. The reorganized "Y" will have men's, women's and children's activities. The building will close for the repairs until the last of the month, after which the new programme will be launched. The board of directors responsible for this change are: honorary presidents, Sir Mortimer B. Davis, J. Goldstein; president, Alderman Louis Rubenstein; treasurer, Walter Friedman; secretary, M. Levitt; honourary directors, Norman Friedman, Sol Kellert, Sam Robinson; directors, Phillip Myerovitch, Morris Goldberg, Leon Levin, Jos. Steinhouse, Sydney D. Pierce and Louis Jason.

BARON DE HIRSCH BOOK CLUB

The Public Speaking Study Circle of the Baron de Hirsch Book Club is receiving members for its classes which commence, Thursday, September 24, from 8.30 to 9.30 p.m. Opening lecture, "The History of the Art of Public Speaking," by A. J. Livinson at the Institute. Public invited. The first term will be from September 24 to December 31, inclusive. Lectures on public speaking by local speakers. Enrollment entails membership in the Book Club. Information, Miss Sarah Miller, secretary, 1874 Esplanade Avenue, Belair 4034W, or Mr. Joseph Bronstein, chairman, 312-316 St. Dominique Street, Lancaster 1510 or 3556.

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COUNCIL MUSIC AND DRAMATIC CLUB

At a board meeting of this society, it was decided to receive applications for the free scholarship until October 1. The age limit is sixteen years. Information from the secretary, Miss A. Klein, At. 2703. Meetings, second Sunday of each month. New members apply to the secretary or any board member.

DAUGHTERS OF ISRAEL

On September 9 a meeting of The Daughters of Israel, Charitable Society was held at the bome of Mrs. P. Braunstein, 5371 Park Avenue. Seventy-eight dollars was realized as a relief fund. Tea. A silver bon-bon dish was donated by the hostess, Mrs. Braunstein, for a raffle, of which Mrs. Kaufman, treasurer of the society, who donated $5.00, was winner. The proceeds of the tea and raffle were $13.00. Those who assisted were Mrs. A. Maritzer, Miss Ethel Seigle and Misses Leanora and Rose Braunstein.

OFFICERS CHOSEN

Mrs. Henry Shuster was elected president of George Etienne Cartier Division, Conservative Women's Association. Other officers elected were: Miss Lilly Sock, vice-president; Miss Anna Vineberg, secretary; Mrs. Hyman Shuster, treasurer; directors, Miss Beckie Vineberg, Miss Diana Farber, Miss Lina Alderman, Miss Anna Vineberg, Mrs. Hyman Shuster, Miss Lilly Sock and Mrs. H. Shuster.

SCOUT NEWS

40th Montreal (first Jewish) Troop, C.B.S. Recruits accepted, apply at Baron de Hirsch Institute any Thursday evening. Must have parents' permission Age, twelve years; height, four feet ten inches or over. No transfers accepted. A. M. Machlovitch, W.S.M.

DUFFERIN SCHOOL GRADUATES' SOCIETY

The Scholarship Committee of the Dufferin School Graduates' Society at an executive meeting, held on the tenth, unanimously passed a resolution to carry on their activities during the whole year. The committee will receive scholarships from Jewish citizens to enable Jewish graduates leaving the public school to continue their studies at the high school, and who on account of financial circumstances are unable to do so. During the past two years, forty-nine scholarships have been awarded under the Society's auspices. Several urgent applications have been received asking for scholarships. For information communicate with the secretary, Miss Sarah Miller, 1874 Esplanade Avenue, Belair 4034W.

THE MERRYMAKERS' SOCIAL CIRCLE

The third annual meeting of the Merrymakers' Social Circle was held at the home of Miss Jean Magalnick, 2668 Hutchison Street, Tuesday, September 8. New officers: Saul Burt, president; M. Gottheil, vice-president; Miss Sarah Gottheil, secretary-treasurer; Misses Lillian Goldberg, Bessie Harris, Dora Boretsky and Willie Pottel, executive board; Jack Fruitman, chancellor of silence; Misses Minnie Abrams and Ida Adelman, charitable distributors; Charles Wolfson, trustee; S. Burt, sport and entertainment manager; and Abe Gurman, advertising manager. Next meeting, September 22.

LODGE NO. 9, KNIGHTS OF PYTHIAS

At a meeting of the executive officers of Syracuse Lodge No. 9, Knights of Pythias, it was decided to hold the third annual dinner December 9, at the Prince of Wales' Room, Windsor Hotel.

HATIKVAH-ROSE OF SHARON DANCE

Meeting are held every Tuesday evening at the Zionist headquarters. Chapter dance, Sunday evening, October 4, at the Venetian Gardens.

HEBREW CONSUMPTIVE AID

Hebrew Consumptive Aid Association tag day, September 23rd. Communicate with the office, 555 St. Lawrence Blvd., Lancaster 7319.

UNIVERSAL ATHLETIC CLUB

Universal Athletic Club annual Gym. opening, Thursday evening, September 24, in the Baron Byng High School Gymnasium, Max Jacobson in charge. Ben Gersovitz will assist. All Jewish boys interested in gymnastics and indoor games, invited.

OTTAWA

Mrs. S. Rosen, of Montreal, and Miss Bella Rosen, of Toronto, were the guests of Mr. and Mrs. Jack Horwitz for a week. Mr. and Mrs. Horwitz have returned from a motor trip to Toronto, Detroit and Cleveland.

* * *

Miss Lilian Smith has returned home to Toronto after visiting with Mr. and Mrs. Benj. Goldfield for a few days.

* * *

Clarence and Isadore Rapp, of Montreal, spent the last week-end with their sister, Mrs. Benj. Goldfield.

* * *

Misses Clare Kert, Eva Bilsky and Mrs. S. Ryan, of Montreal, spent the last week-end at Wendover, Ont.

* * *

Mrs. M. Hurtz, of Chicago, who has been the guest of Mr. and Mrs. Isadore Sugarman, for a few days, left last Monday for Montreal to visit her father, Chas. Mazur, before returning home.

* * *

After spending the summer holidays in New York, Philadelphia, Atlantic City and Montreal, Miss Rose Miller is home and is returning to the collegiate to resume her studies.

* * *

Friends of Mrs. J. H. Nathanson and Mrs. H. Astrof gave a surprise party in their honour last Saturday evening at the home of Miss Sylvia Dover prior to their departure to the United States where they will live. The tea table, centered with flowers, was presided over by Mrs. E. Slonemsky and Mrs. J. Kizell. Ices were cut by Mrs. J. J. Marks and Mrs. Jos. Dover.

* * *

Mr. and Mrs. Isadore Sugarman were at home to a large number of friends last Thursday evening when they held a post-nuptial reception at the Chateau Laurier in honour of their son-in-law and daughter, Mr. and Mrs. Wm. M. Mazur, formerly Miss Florence Sugarman, who were married the latter part of August. The guests were received by Mr. and Mrs. Sugarman, Mr. and Mrs. Mazur, and Mrs. M. Hurtz, of Chicago, sister of Mr. Mazur. The bride wore her wedding gown, of ivory satin encrusted in silver beads and silver bead fringe. Her head-dress was in coronet effect of silver beads, and she carried a colonial nosegay of roses and lilies-of-the-valley. Mrs. Sugarman wore

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a French gown of black chiffon, designed with hand-painted flowers in pastel shades. She wore a corsage of roses. Mrs. Maurice Hurtz, of Chicago, wore a gown of cocoa crepe romain, beaded in shades of green and rose. Among the out-of-town guests present were Mrs. Hurtz, of Chicago; Miss Lilian Smith, Harrison M. Lehrer, of Toronto; Sidney Masur, Nat Jacobs, Phil Presner, Isadore Rapp, Minnie Silverman, Isadore Aapler, Aaron Schechter, Miss Schechter, Mrs. S. Ryan, all of Montreal; and Miss Hattie Morris, of Hamilton. Mrs. M. B. Margoshes sang "O Promise Me."

Selig-Freedman

The marriage took place in New York last Friday afternoon at 4.30 o'clock, of Miss Leanor Cecile Freedman, R.N., eldest daughter of Mr. and Mrs. Harry Freedman, to Dr. Seth Selig, son of Mrs. Emma Selig and the late David Selig, of New York. Rabbi Dr. Leesman officiated. Dr. and Mrs. Selig left on a motor trip for Ottawa, where they are visting the latter's parents for a short time before returning to New York. They will live at 19093 Gerrard Avenue, the Bronx.

ENGAGEMENTS

Mr. and Mrs. C. Caplan announce the engagement of their eldest daughter, Lessie R., to Ellis Roston, of Welch, W. Va.

Mr. and Mrs. S. Epstein announce the engagement of their eldest daughter, Goldie Claire, to Dr. M. H. Sacksner, of Montreal, son of B. Sacksner and the late Mrs. Sacksner.

OUR ANGLO-JEWISH COLLEAGUES

It is almost a quarter of a century since we have had the opportunity to come into contact with our Anglo-Jewish colleagues, the rabbis and ministers of Great Britain, but we have some very vivid recollections of the spiritual hardships which they have to encounter and the rather repressive spiritual and other conditions under which they have to survive. Some bend the back in dire servitude; others, like the cornfield in a storm, just bend while it endures and then straighten up again. Nevertheless, from very rare intervals of correspondence, so rare as to be absolutely negligible, some at any rate imagine that we rabbis in the United States live under conditions unenviable. And so we do from many points of view, though it makes no difference how tremendously overwhelming the influence of a powerful personality, something is always left to be desired. Thus we give a few impressions of the conference of Anglo-Jewish rabbi-preachers, which is a bi-annual event of exalted significance, scarcely with diffidence yet somewhat with sentience. Of course it is all from reports to be found in our Anglo-Jewish contemporaries, colored muchly by the spirit of Anglicism, in the particular instance overdone by the suppuration of a festering Jewishism peculiar to Episcopalianized Britishism. Potent over everything stands the grandiloquent "Chief Rabbi of the British Empire," a very imposing designation and office, but not so impregnable from the viewpoint of papal subservience as it appears. Of course among his own he stands (or sits) supreme if not superb, the very imp of religious mischance in Anglo-Jewry. In some of the congested districts of our large American cities, a number of Orthodox congregations and Chebras will invite an unusually learned rebbe to preside over their spiritual destinies and to whom they render every respect. He is a sort of Chief Rabbi informally, though actually it is an empty title. So it is actually in the British Empire, except among his satellites and the State. The preachers whose destinies of livelihood he holds in the palm of his hand and whom, while he cannot actually dismiss at will and unfrock and do else, he nevertheless overlords and they in turn, particularly in the less influential congregations of the metropolis and in the provinces, look for the crumbs which are likely to fall from his hands. Consequently the remarkable and venial deference displayed in references to his all-reverence. We want you to fully understand the situation unbiasedly and truly. So there should be no surprise when the minds of the rabbi-ministers of Great Britain are limited and controlled by this almighty all-reverence, the Anglican-Jewish Pope, the Chief Rabbi of the British Empire. Now Rabbi Dr. Joseph H. Herts must be a very estimable gentleman, a scholar and courtly. It is not against him that we have a word. But the Chief Rabbi is a different proposition. He is all right until he wants to show, and he must, else he will probably lose his job, his superior authority and his infallibility. For he derives his Petrine officialism by Act of Parliament. According to all intents and purposes of Anglicanism he is Lord High Bishop of Anglo-Jewry. He dare not be the kindly and cheering rebbele to whom the poor and distraught go for advice, comfort and the glad hand, and in whom they easily and readily put their confidences and their hopes. No! he is the bauble of the wealthy and the powerful. While in convention they did not get to many practical matters. His all-reverence had to strike the keynote. None dare move the lip until he had spoken. Some fairly good papers were given but the discussions might just as well have been omitted; they must have been the tamest of tame affairs, with one vying with the others in order to promote his particular subservience to "him" and to eat corn out of his hands, a veritable display of obedience. The calendar change with a further Sabbath catastrophe, the problem of the Agunah, anti-Semitism, Marranoism and worse, the Hebrew University, together with the following, what he called "waelfragen": international peace, inter-marriage, religious instruction, necessity for social work, a Jewish public school, and in addition the priest-, prophet-, sage-, and scribe-character of the modern rabbi-minister, a kind of synagogue pooh-bah, formed the keynote. Then came a number of very interesting papers such as "Judaism and Ideals of Modern Thought," "Jewish Apologetics," "Jewish Missionary Effort in Israel," "Some Practical Difficulties of Jewish Education," "The Problem of the Proselyte," which were more or less worthily dealt with by master minds, all of which, with the exception of one, and that the minister of the Berekeley Street Reform Synagogue, or Congregation of British Jews, were painfully conformative to the whims and caprices of the official Judaism of Great Britian. Some very compelling, though oft discussed, motives were advanced and treated, and indeed were most interesting in their reiteration. But the discussions—! well, we will leave these for another issue.—Brai Brith Messenger

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Edward Sapir, at present chief of the Division of Anthropology of the Canadian Geological Survey at Ottawa, has been appointed Associate Professor in the Department of Sociology and Anthropology at the Chicago University.

Before his departure, the High Commissioner of Palestine, Sir Herbert Samuel, presented to the Jewish University Library at Jerusalem about one hundred and fifty selected volumes from his private library.

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In Memoriam

In memoriam of Dr. Abraham Goltman, M.D., L.R.C.P., of Edinburgh, son of the late Samuel and Hannah Davidson Goltman, who departed this life September 16th, 1916. Inserted by his loving sister, Rebecca.

Leon Goldman

Executive Secretary

Zionist Organization of Canada

and

Mrs. Leon Goldman

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ENGAGEMENTS, BIRTHS AND MARRIAGES

WEDDINGS

Fittlebert-Kulman

The marriage of Sarah Kulman, daughter of the late Joseph Kulman and Mrs. Kauffman, to Barnett, son of Mr. and Mrs. S. Fittleberg, was solemnized at the Auditorium Hall, September 6, with Rabbi Rothblatt officiating. The bride, who was given away by Mr. Munitz, wore a gown of white georgette. Her veil of net was arranged in Dutch cap effect, studded with rhinestones, and she carried a bouquet of Ophelia roses. She was attended by Miss Nellie Fittleberg, as maid-of-honour, in a gown of maize georgette with band of rhinestones, who carried a bouquet of roses and carnations. Harry Baitelman was best man. The bridesmaids were: Misses Celia Kauffman, in royal blue georgette with band to match her gown; Anne Selector, Nile green crepe romaine, with silver lace band to match; Betty Choen, burnt orange georgette, with band of silver leaves; and Lottie Fittleberg, apricot georgette, with band of rhinestones; who all carried bouquets of roses and carnations. The groomsmen were Moe Weisman, Sam Kulman, brother of the bride, Abe Ledderman, and Harry Sliskin. The flower girls were Bessie and Evelyn Bloomstone, who wore frocks of light coral silk and carried baskets of sweet peas. Irwin Vosko, in a white velvet tuxedo was page boy. The mother of the bride wore a gown of navy blue canton, with corsage of roses, and the mother of the groom wore a brown canton gown, with corsage of roses. The out-of-town guests were Mrs. M. Voskin and family, of Detroit. Following the ceremony, a reception was held for about 250 guests.

Chodas-Quint

The marriage of Debby, daughter of Mrs. T. Quint, and the late T. Quint, to Sam Chodas, son of Mr. and Mrs. R. Chodas, was solemnized at the Bnai Jacob Synagogue, Sunday, September 6. The bride, who was given away by her uncle, M. Bertman, was attended by Miss Betty Epstein as maid-of-honour, and Misses Sophe Ullin and Lily Beer as bridesmaids. Louis Quint, brother of the bride, was best man. The groomsmen were Mack Catkin and Joseph Lands. Among the out-of-town guests were J. Bertman, of Camden, N.J.; N. Bertman, of Atlantic City, N.J.; and Mr. and Mrs. J. Chodas, of New York.

Jonap-Slatkoff

The wedding took place Sunday, September 13, of Sophie, daughter of Mr. and Mrs. S. Slatkoff, to Samuel Jonap, son of Mrs. D. Jonap, of New York, at 5331 Park Avenue, Rabbi Berger officiating. A reception was held after the ceremony. Mrs. D. Jonap, of New York, mother of the groom, was the only out-of-town guest.

Yaros-Futterman

The marriage was solemnized of Diana, daughter of Mr. and the late Mrs. L. Futterman, and Boris Yaros, son of Mr. and Mrs. M. Yaros, Sunday, September 6, at the residence of the groom's parents, 91 Esplanade Avenue. It was solemnized by Rabbi Hirsch Cohen. The bride, who was given away by her father, was attended by Mrs. F. Wolofsky as matron of honour and Mrs. I. Hershbain. The best man was Aaron Hershbain. A reception was held for over fifty couples. The out-of-town guests were: M. Silver, L. Silver, Miss Anna Silver, of Albany; and Mr. and Mrs. J. Bograd, of Haverhill, Mass. The couple left on a honeymoon to Toronto, Niagara Falls and Buffalo by boat.

BAR-MITZVAH

The bar-mitzvah of Arthur and Gerald, sons of Mr. and Mrs. Harris Wener, took place at their home, on Oxford Avenue, Sunday, September 13. Rabbi Abramowitz officiated. A reception was held for about 250 guests. Those who assisted in receiving were: Mesdames Samuel Cohen, of Vancouver; Phillip Roggen, of New York; Phillip Levy, Maxwell Cummings, Samuel Hart, Albert Wener, Samuel Wener, Max Elkin and Isidore Freedman. Assistants at serving were Misses Yetta Silver, Dora Kellnor, Hortense Marcus, Tillie Levinson, Reba Levinson, Bessie Elkin, Esther Kert, Florence Vineberg, Malca Friedman, Rose, Felice, Grace and Annette Vineberg.

The bar-mitzvah of Benny, son of Mr. and Mrs. S. Rosenfeld, City Hall Avenue, took place Wednesday, September 9, at the Edinburgh Cafe. A reception was held to about fifty-five guests. Miss Pearl Weber assisted in serving. The bar-mitzvah gave two violin solos. Professor Grobotsky gave a violin solo, accompanied by Mrs. Segar. Miss Evelyn Rosenfeld danced.

ENTERTAINMENTS FOR BRIDES

Among those who entertained in honour of Miss Debby Quint, a bride of September 6, were Mrs. J. Feinstat and Miss Sophie Ullin, miscellaneous shower; and Misses Lily Beer and Betty Epstein, bridge and linen shower.

Mrs. I. Smith and Mrs. H. Leon entertained at a miscellaneous shower, Sunday, September 13, at the Edinburgh Cafe, in honour of Miss Regina Lecker, a bride-elect of October 18.

Among those who entertained in honour of Miss Sarah Kulman, a bride of September 6, were Misses Nellie and Lottie Fittleberg, linen shower, July 26; Miss Betty Cohen, miscellaneous shower, August 23; and Mrs. H. Shacket, personal shower, September 1.

THIRD WEDDING ANNIVERSARY

Mr. and Mrs. S. Weigensberg, 5433 Park Avenue, celebrated their third wedding anniversary September 10. Miss Weigensberg assisted the hostess; Miss J. Klap played the 'cello and sang; and Mrs. W. Klap (junior) gave a violin solo. Supper was served for twenty-five guests.

BIRTHS

Born, September 11, at Dr. Dunstan Gray's Hospital, to Mr. and Mrs. L. H. Meyer, 102 Crescent Street, a son.

Born, September 9, at the Medical Arts Hospital, to Mr. and Mrs. Al Raginsky (nee Gertrude Illievits), a daughter.

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OBITUARY

Sunday, September 13, 1925, Fannie, widow of the late Lazarus Cohen, died in her eighty-first year, mother of Lyon and Abraham Z. Cohen. Funeral from her late residence, 228 Bishop Street, Monday, September 14, at 2.30 p.m., to Shaar Hashomayim Cemetery.

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MY COMRADE

By S. Teitelbaum

(Translated by Hannah German)

"People wonder how it happensthat delicate-natured young men who grow pale at the sight of a slaughtered fowl can undertake the study of medicine, and in time become so indifferent, so callous. They become hardened professional men to whom love and hate, care and fear, joy and sorrow no longer exist. All human beings are mere objects of study consisting of such and such veins, muscles, nerves and arteries. My own experience, of which I will tell you, has enlightened me a great deal in this matter."

The speaker, a pale young man, with nervous twitching eyes, was sitting at the corner of the table, his half-empty glass of beer in front of him. His silent auditors drew their chairs closer to him, and listened attentively.

"I had to flee from home. The fears I had experienced through having false passports, and fleeing from one illegal lodging to another, and the constant dread of the police left me with shattered nerves, and a highly irritable sensibility. On coming into the town for which I had set out, on the other side of the frontier, I had only one desire—to close my eyes and rest, and forget everything. The first person I thought of was my one-time comrade, Jacob, with whom I had spent my best years, and who was now studying medicine at the town of L.. I knew he would receive me with open arms, and with him, I should find rest and refreshment for my shattered nerves.

"I arrived at L.. on a dull, rainy forenoon and, as I had not my comrade's address, I went off to the university where I hoped to find him. I was right. He was delighted to see me. His kind blue eyes beamed with joy. He soon took me home to his clean, orderly room, where everything savoured of comfort and homeliness.

"After a wash, followed by a light dinner, we talked of everything which had happened to us since we parted. My comrade stayed at home that evening, and for the first time for what seemed to me an age, I breathed freely. I could stretch out my limbs in the clean, soft bed without fear, and without having to strain my ears to listen to the clang of the door-bell. My comrade sat beside me, and asked me about all our friends and acquaintances. I told him everything with pleasure until I fell asleep, feeling that I had a true friend at my side who would watch over me and protect me.

"I was happy. My comrade surrounded me with the kindest attention. He did everything he could to make me comfortable. In his leisure time he took me about and showed me the town, the museums and all the places of interest. But one thing began to worry me. When he returned from the dissecting room, where he practised on human bodies, I felt inwardly much fear and disgust. Sitting at a table with him, or sleeping beside him, I imagined I could detect the stench of dead bodies. No matter what he did, I always remembered that only a few hours before, he had cut human beings into scraps. I suffered terribly from this feeling of repugnance. He found this out, and assured me that after each lesson he washed himself with many soaps and used perfumes. Still I could not dissociate him from the dead bodies he dissected.

"In the evening, when he was finished with his lectures for the day, we talked until we went to bed. He was in love with his work, and he spoke with elation of the students, the university, dissections, the drowned and the hanged, whose bodies provided the university with objects of study.

"When I expressed my astonishment that he, Jacob, who could never see a cut finger, should be able to cut up a one-time living being so callously and cold-bloodedly, he told me that the first time he entered the dissecting room his teeth chattered and his head ached so terribly that he had to go out. Next day the smiles of the students and their jokes at his nervousness spurred his courage, and he remained in the room. As each day passed, his fear and nausea of the dead bodies decreased, until at length he felt nothing at all. He could dissect and eat a sandwich at the same time, or listen to the cynical remarks that the students made over the bodies which were now no more to him than a number.

"I shuddered each time he described for me how the dissecting was carried out. And at the same time he gave to each part of the body its high-sounding Latin name, with great gusto. He admitted that he liked thin bodies best of all, for the fat made muscles very hard to get at. I protested, and would not let him finish. I did not let him tell me the whole story of how, when he was dissecting an obese woman, the fat hampered him in his work.

The speaker stopped, drew at his cigarette which was going out, emptied his glass, paused for a moment, and resumed.

"In the daytime, when my comrade was at the university, I wandered about the town. Everything was so new and so strange to me. From the beautifully dressed shop windows, from the rattling tramcars, and from the hurrying crowds there rushed towards me a great fear and a great loneliness. Life was a mystery, which only evoked sad feelings in my breast. This sadness which used to gnaw at me was like serpents. I did not know myself why it was, but I was constantly harassed by a single question. How would it be if an accident happened to me here in this town, if were drowned or run over, and died at the hospital, and my body were taken to the dissecting room, and Jacob came upon it in his usual cold-blooded way—me, whom he loved, whom he would not see suffering for one minute—what would happen if he had to dissect me? What would he look like then?

"These hideous pictures stood before me so vividly, so distinctly that a cold sweat broke out over me, and I walked quicker as if to escape from some horror. I tried to laugh off my foolish thoughts, and put them down to disordered nerves. Nevertheless I began to fear Jacob, I began to regard him with a secret, painful suspicion. I began to follow all his movements, and watch his attitude towards me. And without being aware of it myself, I avoided being alone with him. In his presence I was filled with curious doubts. And I went out more frequently on all sorts of pretexts.

"My comrade still treated me with the same devotion and consideration outwardly nothing was changed in our relationship. One night, after a long walk, we came home tired. We had spent the evening very pleasantly. We took off our coats and began to prepare the supper which he always bought and got ready himself. We talked all sorts of nonsense, running from one subject to another. The room was warm. The spirit lamp was burning merrily. Whilst at supper, we spoke of the various love affairs we had had together. We laughed pleasantly at the memories they awakened. We went to bed. Half-undressed, we sat on the edge of the bed and still went on talking. As usual, our conversation soon turned on the university and the dissecting-room. In the twinkling of an eye my instinctive fears were reawakened, and I was on my guard, as it were.

"He told me that he had had several fine compliments paid him that very morning by Professor S., on his dissections. And, really, he added, he was making excellent progress of late. As he went on talking, he became more elated and excited. And he again spoke of the pleasure he experienced when he came upon a good corpse, and was successful in dissecting it. I felt as if a thousand stinging insects were creeping all over my body. When he began to feel my arms, with cat-like movements, trying to hide the look of the curious professional man, I shuddered. His face grew distorted, smiling dubiously at me. He only succeeded in making a horrible grimace that made him more frightful and more myaterious. And when he began to stroke my bare neck, quite innocently, I felt as if someone had placed a cold, bony, skeleton hand on my heart. A A curious fire gleamed in his eyes, and a hungry curiosity was in his face.

"My head was burning. I wanted to remove his hand from my neck, but I was incapable of the least movement. With staring, fearful eyes, he watched me. He seemed to be struggling to control himself, and to keep back the words which eventually tore themselves from his mouth. He could not restrain himself any longer, and said in a dull, hoarse voice:

" 'You know, you would be fine for the dissecting table.'

"I wanted to shout, but I felt as if my throat were tied up with a cord, and my whole body became petrified.

"Next morning I left by the very first train, without saying good-bye to my comrade."—(The Jewish World.)

An American Jew will be buried in Palestine when, six months from now, the body of Louis Gans, founder of the New Britain, Conn., Zionist organization, will be taken from its temporary resting place in that city and sent to Jerusalem for burial. Mr. Gans died at his home in New Britain, Conn. Wednesday night of last week. He was sixty-three years old and had devoted his life to the success of the Zionist movement.

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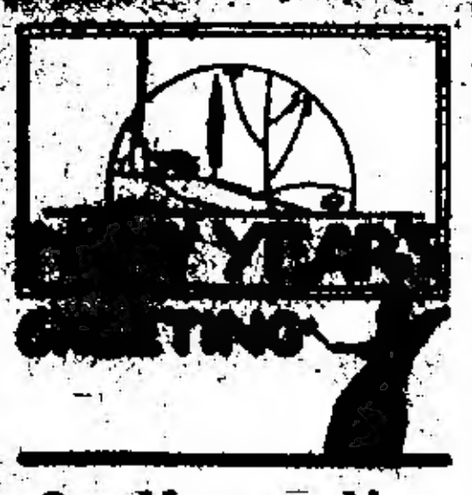

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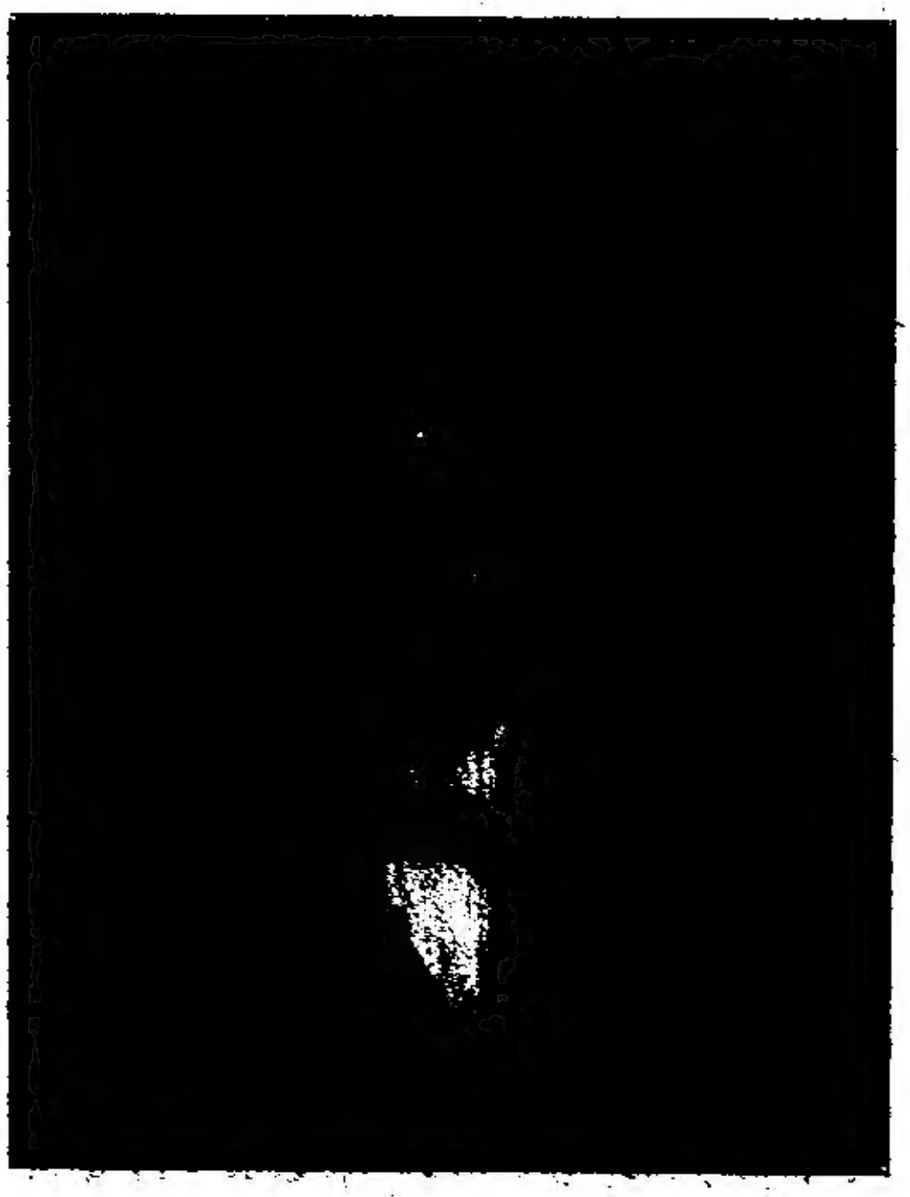
Rev. Dr. Abramowitz' themes for Rosh Hashonah: first day, "Milestones"; second day, "Three Prayers for Life."

Temple Emanu-El, Rabbi Herbert J. Samuel, 4128 Sherbrooke Street West.

The Social Service Flower Fund was organized by the Temple Emanu-El Sisterhood so that those who wished to remember anniversaries might do so by donating money to the Fund instead of sending flowers. An engraved card is sent to the persons in whose name the money is given, and the money is sent directly to one of the following organizations: Montreal Hebrew Maternity Hospital, Montreal Hebrew Orphans' Home, Old People's Home, and Mount Sinai Sanatorium. This is not a temple fund, but a purely philanthropic one. For information, Mrs. Arthur Simon, 366 Kitchener Avenue West. 3556, secretary-treasurer; Mrs. Chas. M. Sommer, or Mrs. J. N. Neumann.

Temple Solomon Congregation.

A meeting will be held September 30, in commemoration of the new Torah donated to Temple Solomon by Mr. and Mrs. L. Nissenson, in memory of their 18-year-old son Jack, who died last year. Rabbi S. Hershorn spoke.



RABBI HERBERT J. SAMUEL

The Canadian Jewish Review is pleased to announce that Rabbi Herbert J. Samuel, formerly of Winnipeg, and the new leader of Temple Emmanu-El, Montreal, will be associate contributing editor of the paper, with Rabbi Ferdinand M. Isserman, head of Holy Blossom Synagogue, Toronto.

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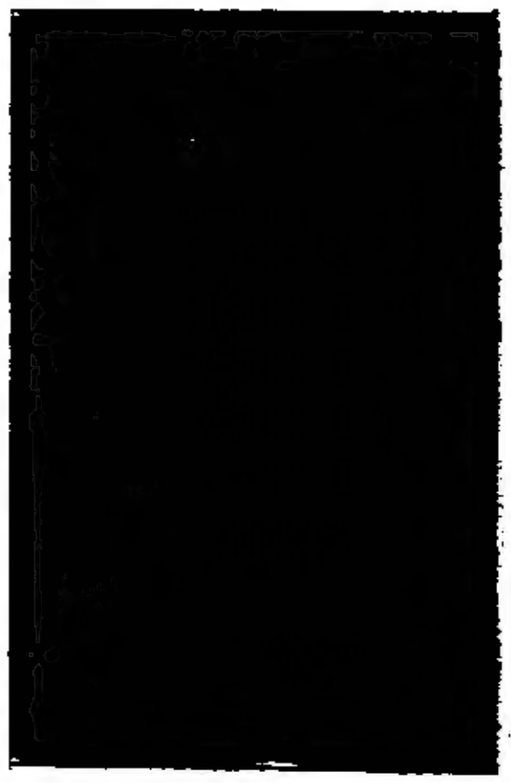

F. W. STEWART

To all my Jewish friends I extend my best wishes for the New Year.

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Esther Frumkina, formerly one of the Bundist leaders in Moscow, has been appointed rector of the Moscow Communist University for the Western National Minorities, in which the Jews are included.

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Rosh Hashonah Greetings

From Rabbi Julius Berger, New Adath Jeshurun, Montreal
Fifty-six Hundred and Eighty-six! Hail, New Year!

A new torch is being kindled; the effulgent light is already discernable.

Looking into the radiant energy and seeking a message for the days that are to come, it seems as if we read therein the words of a philosopher of old, Philo Judaeus, who said:

"Do not seek for the City of God on earth; for it is not built of wood or stone; but seek it in the soul of the man who is at peace with himself and is a true lover of wisdom.

"If a man practice ablutions of the body, but defile his mind—if he offer hetacombs, found a temple, adorn a shrine, and do nothing for making his soul beautiful—let him not be called religious. He has wandered far from real religion, mistaking ritual for holiness; attempting, as it were, to bribe the Incorruptible and to flatter Him whom none can flatter. God welcomes the genuine service of a soul, the sacrifice of truth; but from a display of wealth he turns away.

"Will any man with impure soul and with no intention to repent dare to approach the Most High God? The grateful soul of the wise man is the true altar of God."

This is a message worth pondering over at this time of our Hebrew year. While it is true that we do not look forward with trepidation to the days that are still in the future, yet we are not ready to say all is well and that we have reached our goal. It is, therefore, timely to ask what is the fuel with which we have built this torch. What will be the fuel with which we shall keep it ablaze during the next twelve months?

The truism of Philo, who lived in an age when Hellenism was at its peak, holds good in our day when another "ism" is at its peak. Mere externals are of no value at all. The new torch we are about to kindle must not just warm the body. It must give warmth to heart and soul. It must stimulate the mind, not to cheap witticisms and not to twists and turns that obscure the truth, but to thinking clearly and rationally and rightly and truthfully.

Whatever we failed to do in the year that has just gone into the tomb of the infinite, let us be comforted and cheered by the thought that before man there ever lies the possibility of perfection, of ethical and spiritual holiness. Yet we must take the greatest care not to cherish that possibility, so as to keep it in the sphere of mere hope and at the same time not making a real attempt at ever realizing it. Service and sacrifice will call Canadian Jewry during the coming year to do its bit toward:

1. Immigration.
2. Jewish Agricultural School.
3. Zionism and its endeavour to rehabilitate Israel.
4. Intensifying Hebrew school studies among our children.
5. Propagating Judische Wissenschaft among our youth.

In a word, this is the fuel with which we shall keep ablaze the new torch during the next year. Welcome, 5686! May your coming bring the highest realization of the fondest hopes in the hearts and souls of the children of Israel.

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

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G. W. Cohen, Manager
Rabbi Ferdinand M. Isserman, Associate Contributing Editor

September 18, 1925 VOLUME VI, NUMBER 47

Rosh Hashonah Greetings

Continued from page 5

Our own tasks for the coming year are clearly set before us. The doors of Palestine must be opened wider by the key which is to be found in the pockets of the Jewish people. The increasing immigration that is knocking at the portals of Eretz Israel must be taken care of in large measure by the Jews on this continent. No agitation, no obstacle should turn us from this all-important task.

Whatever remedies we may apply to Jewry in other countries are apt more often than not to be temporary alleviating measures. We do know this: that what we build in Palestine is ours, and our sense of national honour and pride will assure the permanence of our efforts.

Here in America we must turn with greater absorbing effort to crystallize into concrete activities those waves of sentiment that indicate that there is a strong desire for a revival of Jewish life in the United States and Canada. Our efforts must centre about the problem of Jewish education. Our goal must be the Talmud Torah, giving a Jewish training to every Jewish boy and girl. And it must be a training conducted by experts who understand the problems of teaching a present-day child.

May we have the vision and the courage to put our shoulders to these tasks and thus go on battling, as we have in the past, for Israel and its Torah.

JESSE SCHWARTZ.

* * * * *

From the Premier of Saskatchewan

Regina.

Editor,
CANADIAN JEWISH REVIEW:

During the solemn, religious Holidays which the Jewish citizens of Canada are observing this month, high ideals of service to the community, to the state and to humanity generally, will be presented. According to the measure to which you live up to these ideals will be your influence in your community and in the Greater Canada which is to be and which some of your leaders are visioning so clearly and helping to build.

Yours truly,
CHAS. A. DUNNING.

* * * * *

From the Premier of Manitoba

Editor,
CANADIAN JEWISH REVIEW:

I am honoured by a request to contribute a message for publication in the CANADIAN JEWISH REVIEW on the solemn occasion of the celebration of the Jewish New Year and the Day of Atonement.

Upon the mind and heart of every thinking man and woman the experiences through which humanity has been passing in these recent years have impressed deeply the truth taught long ago by the prophets whose words stand for all time in the Old Testament—that the world is built on moral foundations. That teaching is of such fundamental importance that it can never grow out of date, any more than the Psalms can ever lose any of the truth of their expression of the realities of human life in every age, country and form of faith. In the measure in which we Canadians live and work in mindfulness of these fundamental truths we shall be able to make our country great.

Yours truly,
JOHN BRACKEN.

New Year Greetings from the

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Manager

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Religion Versus Ritual

Continued from page 5

are available—reveal how the form becomes paramount in religion, while the spirit is obscured. That which is major is made minor; that which is first is put last.

Rosh Hashonah comes to remind the Jew of what is primary and what secondary. It trumpets forth the supremacy of the spiritual. It thunders in the majestic voice of the centuries, that not ritual and not form and not observance, but God in the human soul, revealing Himself in the human character is the supreme religious requirement. God may be expressed through ritual, but God is not ritual. God may be found through tradition, but God is not tradition. God may be symbolized by custom, but God is not custom. Judaism is not a set of rites, a group of ceremonies, a bundle of traditions. It is the consciousness of a creative God. It is the consciousness of a creative humanity. It is the consciousness of the kinship of all men of all races. It is the consciousness of a cosmic purpose. It is the consciousness that love is better than hate, humility better than arrogance, peace better than war, order better than chaos, beauty better than ugliness. It is a constant challenge to man to realize his spiritual beauty. That challenge Rosh Hashonah emphasizes.

Rosh Hashonah

Continued from page 5

not sure whether it is the Mogen Abraham or the Beer Hetev or the Derech Hachayim, who says that one who lights the Chanukah lights after the children are asleep has made a berocha levatolo, has done a valueless act. But I do know that that sound principle has been laid down by an authority of great weight in ceremonial law. It is a principle applicable to most of our religious observances. The holy days this year afford opportunity for calmer thinking. It is to be hoped that some thought will be given to the question of our children and that some action will result along the lines of making in the future better provision for our children on the festivals.

From the Minister of Public Highways, Ontario

Toronto, August 14, 1925.

Editor,

CANADIAN JEWISH REVIEW:

A year has passed since I last forwarded a message to you and through your journal to the loyal Canadian Jews in Ontario and Canada.

At that time I mentioned many of your race who by their accomplishment had become world figures and the influence of whose worth and leadership had been a benediction to the entire world.

For examples in leadership, in statesmanship, in generalship and kingliness the men of your race will ever be among the world's foremost.

What must appeal to those who have a religious tendency—and who has not?—is the fact that your race has revealed to the world the God of our fathers, the one God, the Creator of the universe, and having acknowledged the fatherhood of God, we must of necessity recognize the brotherhood of man.

Your race has revealed to the world the one God. This nation and our country in particular should use its best endeavour to bring about the brotherhood of man.

Your race makes belief in miracles possible. Your distinctiveness marked and unchanging through the passing centuries, is in itself a modern miracle linking the present with the years long since passed

The firm of

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High-Class Beverages and Mineral Waters

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conveys its cordial greetings and best wishes to its Jewish fellow-citizens in the observance of the 5686th New Year of their ancient, historic race :: ::

The dream of your people may have been, and with some no doubt still is, to possess a country and to establish a government which would more fully reflect your ideals and ideas. I have said that this may be the dream of some of your people. On the other hand I am sure there are thousands in Toronto, scores of thousands in Canada and hundreds of thousands of Jews within the British Empire who feel that the British flag is the flag of liberty and freedom, the flag which gives protection to its citizens everywhere and which, as the emancipator of your race, will ever remain the flag of your choice.

Speaking of flags, a piece of bunting of itself is of little value and yet a piece of bunting as a flag becomes a shrine because of what it stands for. Under our flag men of all races, speaking all languages and of all religions are given equal opportunity. With this assurance the Jews have and undoubtedly will continue to occupy many of the most important positions, both public and private within our Empire. The examples of the past great men and the needs of the present time will no doubt furnish an incentive which will demand from this generation performances equal to or greater than that ever before given.

A time like this demands great men, those who can peer above the clouds of the day and give clear and noble leadership. Let us all as Canadian citizens endeavour to promote the principles and ideals for which the old flag stands.

I remain, sincerely,
GEO. S. HENRY.

* * * * *

From the Minister of Lands and Forests, Ontario

Toronto.

Editor,
CANADIAN JEWISH REVIEW:

I am reminded that the Jewish High Holidays, when the celebration of the New Year and the Day of Atonement occurs, begins on September 19th, 1925, and I wish on this occasion to extend my good wishes to the Jewish citizens.

The development and progress of our country we have ever in mind, realizing that our individual prosperity depends on the prosperity of the country, and the share of the work of furthering our country's progress borne by the Jewish people is well known.

I congratulate your people at this time, and trust that the New Year will prove to be a most happy and prosperous one for all.

Yours very truly,
JAS. LYONN,
Minister.

* * * * *

From the Minister of Agriculture, Ontario

Toronto.

Dear Sir:

Complying with your request, I beg to send greetings to your readers on the occasion of the Jewish High Holidays in celebration of the New Year and the Day of Atonement. With these greetings I would associate the hope that the occasion may be fittingly observed and may be marked by renewed consecration. Celebrations of this character are useful not only because of the joy which they bring in themselves but because of the inspiration they mean for the year ahead.

Yours very truly,
JOHN S. MARTIN.

New Year Greetings

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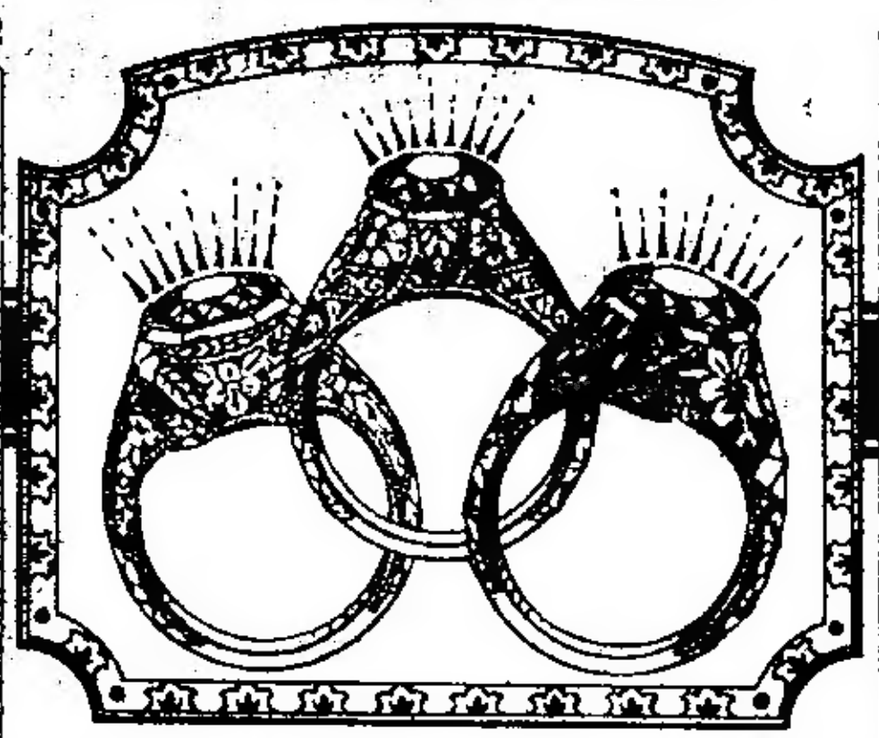
HAPPY NEW YEAR



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1925—5686

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We join you in wishing your friends a
Happy and Prosperous New Year
but at the same time are ready to help you take care of the rainy days.
Get "The Gift Ideal" from the
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Robinson's Clothes, Limited
extend to their friends and customers their best wishes for a Happy and Prosperous New Year

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Repairs executed promptly and efficiently
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From the Premier of Ontario

Editor,
CANADIAN JEWISH REVIEW:

The celebration of the New Year at this time by our Jewish fellow-citizens, in accordance with their ancient custom, elicits expressions of goodwill from all sections of the community. This evidence of the growing spirit of unity among our people, which is so helpful to our national progress and welfare, is a matter for rejoicing to all true Canadians.

I trust that our friends of Jewish origin will continue to advance towards the realization of the best ideals of their faith, and of our common civilization, and that they will enjoy abundant prosperity and happiness during the coming year.

Sincerely,
H. FERGUSON.

* * * * *

From the Minister of Public Works and Labour, Province of Quebec

Quebec.

Editor,
CANADIAN JEWISH REVIEW:

On the occasion of the great Jewish festivities which are to be celebrated this year, it affords me great pleasure to wish every success to your committee.

The Jews are so well known for their love of work, their attachment to the family and to traditions, for their determination to succeed and to prepare their children for the battles of life, and for thrift, generally, that they offer a good example to the other races in all the countries in which they live.

Sincerely yours,
ANTONIN GALIPEAULT.

* * * * *

From the Minister of Agriculture, Province of Quebec

Quebec.

Editor,
CANADIAN JEWISH REVIEW:

I am glad to avail myself of the Jewish High Holidays to offer to your compatriots my best wishes.

I hope that they will always follow in their respective positions the high ideals which they entertain and which are also those of the whole population of this Province.

Very truly yours,
J. E. CARON.

* * * * *

From the Minister of Roads, Province of Quebec

Montreal.

Editor,
CANADIAN JEWISH REVIEW:

Allow me, Mr. Editor, to express through the medium of your most estimable paper, my best wishes to the Jewish citizens of the Province of Quebec, on this, their most solemn religious celebration of the year.

J. L. PERRON.

Mr. and Mrs. Max Zahler
and Family
334 de l'Epée Avenue, Outremont
extend to all their friends and relatives
their best wishes for a
Happy and Prosperous New Year

From the Premier of British Columbia

Victoria.

Editor,
CANADIAN JEWISH REVIEW:

It affords me pleasure to convey through your paper to the Jewish citizens of Canada my best wishes for their New Year with all that it implies.

We cannot forget how much our civilization owes to the sacred writings of the Hebrew people as embodied in the Holy Bible, the codes of laws founded on the Ten Commandments, the high and inspiring tone of the old psalmists and prophets of Zion. In conserving all that is best in their history and tradition, the Jewish people should for generations to come continue to contribute their share to the advancement of mankind.

Yours very truly,
JOHN OLIVER.

* * * * *

From the Premier of Alberta

Edmonton.

Editor,
CANADIAN JEWISH REVIEW:

I am delighted to be accorded the privilege and pleasure of extending through the medium of the JEWISH REVIEW, a message of goodwill and best wishes to our Jewish citizens, at this season when they are engaged in the celebration of their New Year. We have in Canada a Jewish citizenry which has taken its place as an important factor in our national life, and we take pride in the manner in which they have entered upon the task, in common with other Canadians, of building up a great nation. May the Jewish people of the Dominion experience during the coming year abundant happiness and prosperity.

Yours very truly,
H. GREENFIELD.

Jewish Communistic Circles

An interesting experiment is being tried out by Jewish immigrants in Palestine, and with apparent success. Among the steadily-growing Jewish colonies of various types, religious, social, individualistic, co-operative and communistic, throughout the land, that which at present attracts the most attention is the communistic. In principle it recalls the experiment of the early church, when the Christians pooled all their property and had all things in common, though the modern application of this principle is much more sane and methodical. One of these colonies—that of Degania, six miles from Tiberias, from which it is approached by a road that winds along by the Sea of Galilee—is described by a correspondent of the "Manchester Guardian." In this colony all work, all produce and all proceed are shared. As each new colonist arrive, she or she is given the work by means of which the community can best be served. One goes to the agricultural experimentation station adjoining the colony, another works at poultry-farming or pickle-making, another ploughs, others help in transport work, whilst others make the clothes or assist on the domestic or teaching side of the communal life. They have no president, but a secretary and a treasurer, and a small elected committee which meets every evening. Each Saturday night the whole community meets in the dining hall to discuss the general concerns of the colony and to plan the work for the coming week. They have no elaborate code of rules. The disputes which, of necessity, arise in every community are soon settled in the general spirit of fellowship which prevails, and the brightness of their ideals has, up to now, been their driving force and the antiseptic against laziness. The spirit amongst them is wonderful. It is not the exclusive property of any particular type of Jewish community, but it is in and through them all, and it reflects itself in their faces. The type of immigrant Jew who is coming back to work on the land in Palestine astonishes one who only knows the city Jew. Here is one who has found, at last, space in which to breathe and to live healthily; here, above all, are men and women with ideals and with hope. Physically they are excellent to look upon. The men dress in open collarless shirts and khaki football knickers, the women in athletic serviceable white, and look like tennis players. Their faces glow with health and their limbs are brown with the sun, and as one looks at them one realizes with astonishment, what a splendid type the Jew is when out of the Ghetto, or the shop in which he has been forced to live, and back again on the land." The future devleopment of these colonies will be watched with interest.

The Board of Directors of
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1925—5686

Personal Rosh Hashonah Greetings—Montreal

A

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Mr. and Mrs. D. Albert
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Mr. and Mrs. Sigmund Beckow and family
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Mr. and Mrs. J. Bercovitch and family
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Dr. and Mrs. Julius Berger
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Mr. and Mrs. Louis Berlin and family
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Dr. B. Bernfeld
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Dr. Felix Bernstein
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Dr. and Mrs. M. W. Bloomberg
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Mr. and Mrs. David Blumer
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Mr. and Mrs. Braunstein and family
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Mr. and Mrs. A. Blumenthal
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Mr. and Mrs. Lazare Blumer
97 Vendome Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. E. Briskin and family
1101 St. Lawrence Blvd.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

C

5686 A Happy New Year 1925
Mr. and Mrs. Peter Carlinsky and family
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Phil Cohen
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
John Chorney
262 Wood Ave.
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Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. O. Cooperberg and family
485 Colonial Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

D

5686 A Happy New Year 1925
Mr. and Mrs. Louis Diner
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. Nathan Deakin and family
832 Durocher Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

E

5686 A Happy New Year 1925
Mr. and Mrs. M. Etsin
149 Vendome Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. M. S. Enzel
1625 Hutchison St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. A. Eidinger and family
253 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. J. Ein and family
41 Chesterfield Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A Happy New Year 1925
Mr. and Mrs. Leo Engleberg and family
1559 Esplanade Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

F

5686 A Happy New Year 1925
Mr. Lewis Faber
32 Sherbrooke St. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
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158 St. Joseph Blvd. W.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. H. H. Faber
237 Beaconsfield Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. A. Fels
889 Mount Royal St. E.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. O. Faerman
105 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. C. B. Fainer
223 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. Philip Fainer and family
678 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. S. Feldman
154 St. Joseph Blvd. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Dr. M. P. Finkelstein
1388 St. Lawrence Blvd.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

1925 5686

לשנה טובה

To an ancient and glorious people

on this their 5686th New Year

JAMES WILSON
ACCOUNTANT
UP. 4390 MONTREAL

FELDMANS' FINE FURS
5159 Park Ave., Montreal
Belair 0609
1925 5686
Extend to all their patrons
A Happy New Year

BREAD, CAKE and CONFECTIONERY
McKeown's Limited
extends to the Jewish community
Best Wishes for the New Year
and expresses its readiness to serve all Jewish patrons promptly and satisfactorily.
NINE STORES
368 St. Antoine St. | 621 St. Antoine, cor. Atwater. | 330 Centre St.
755 St. Catherine, cor. Guy. | 4200 St. Catherine St. W. | 579 Centre St.
915 St. Catherine St. W. | 1341 Notre Dame St. W. | 697 Wellington St.

A HAPPY NEW YEAR from
DR. A. D. TESSIER
Surgeon Doctor
Specializing in stomach ailments
2686 PAPINEAU ST. Calumet 2045

1925 MONTREAL 5686
ISIDORE POPLIGER
ADVOCATE
120 ST. JAMES STREET
Extends to all his patrons and clients
A Happy and Prosperous New Year

W. LEVIKOFF
The Complete House Furnisher
481-483 ST. LAWRENCE BLVD. MONTREAL
Extends to his patrons
5686 *A VERY HAPPY NEW YEAR* 1925

5686 1925
A HAPPY NEW YEAR
CURWOOD & CO., Limited
85 Mansfield Street Lan. 7568
MASTER PAINTERS

The members of
The Mount Royal Lodge No. 729
Independent Order of Bnai Brith
extend to the Jewish community of Montreal
Best Wishes for the New Year
Space donated by Lewis Faber, President.

1925 **I. MOORE** 5686

JEWELER : WATCHMAKER

Extends to all his patrons A Happy New Year.

626 ST. CATHERINE W. : : : : UP. 8790

IVANHOE LODGE, No. 5

KNIGHTS OF PYTHIAS

Extend to the Jewish Community their Best Wishes for a Happy and Prosperous New Year

JOHN H. FEELEY

Montreal's Leading Repairing Silversmith and Silver Plater

Extends to the Jewish Community his best wishes for a HAPPY AND PROSPEROUS NEW YEAR

411 AYLMER STREET PLATEAU 0332

THE HILLMOR CO., LIMITED

252-254 St. Catherine Street West

5c, 10c, 25c and $1.00 Department Stores

Extend to the Jewish Community Best Wishes for the New Year

HAPPY NEW YEAR

Mr. and Mrs. M. Lefkowitz and Family

44 Nelson Avenue, Outremont

Extend to all their friends and relatives Best Wishes and Compliments of the Season

MR. and MRS. SAM GREENFORD

INSURANCE BROKER

Extend to their friends, relatives and patrons Best Wishes for the New Year

25 PINE AVENUE WEST Plateau 6847

Greetings and . . . Best Wishes for the New Year

Gold's Shoes Regd.

370 St. Catherine West Lan. 1800

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Lewis Freedlander and sons
636 City Hall Ave.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Dr. and Mrs. H. Friefeld and daughter
81a Ste. Famille St.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

6

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. H. Gertler and family
1659 Esplanade Ave.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Samuel Glass and son
2250 Esplanade Ave.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Dr. B. Gold
5750 Park Ave.
Outremont

Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Samuel Gold and family
1325 Lajoie Ave.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. J. Golden and family
50 St. Joseph Blvd. E.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. R. Goldman
185 Laurier Ave. W.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. S. Gruber
90 Côté Ste. Catherine Rd.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. A. Guttman
1614 Hutchison St.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925

Joseph Guttman
1614 Hutchison St.
Outremont

Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. S. Guttman
40 Querbes Ave.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. Green
449 Esplanade Ave.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. H. Garfinkle and family
763 City Hall Ave.
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. E. Garmaise
772 Bloomfield Ave.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. J. Glickman and family
354 Redfern Ave.
Westmount

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mrs. Moe Goldenberg and family
727 Querbes Ave.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. A. Gordon and family
212 Villeneuve Ave. W.
Outremont

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925

Mr. Harry Gordon
Academy Apts.
Academy Road
Westmount

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. I. Gordon
Apartment 9
5862 Sherbrooke St. W.
Westmount

Extend to all their friends and relatives their best wishes with the compliments of the season.

Berkson's

5014 Park Avenue (Just above St. Joseph Blvd.)

WOMEN'S WEAR OF THE BETTER KIND

Fur and Millinery Departments

Styles a little better and prices a little less than you expect to pay for High Class Apparel.

SOCIETY'S ELITE ARE PATRONS OF BERKSON'S. WHY NOT VISIT US NOW?

5686 A Happy New Year 1925
Mr. and Mrs. Bob Goodlinger
and family
[illegible] Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. G. Greenberg
205 Elm Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

H

5686 A Happy New Year 1925
Mr. and Mrs. A. Herscovici
495 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. J. Herscovitch
1835 St. Catherine St. E.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. Max Holtzer
and daughter
397 Guy St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. Simon Hopmeyer
1634 Esplanade Ave.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

J

5686 A Happy New Year 1925
Mr. and Mrs. L. Josephson
and family
1305 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. Lyon W. Jacobs
and family
131 Vendome Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. S. W. Jacobs
334 Côté St. Antoine Road
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. W. A. Jacobs
219 Laval Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. J. Joseph
692 Durocher Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

K

5686 A Happy New Year 1925
Mr. and Mrs. I. Kaufman
and son
223 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A Happy New Year 1925
Mr. and Mrs. Leon Kaufmann
426 Claremont Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. Myer Kirsch
and children
112 St. Luke St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. A. Kohos and
daughter Helen
5959 Sherbrooke St. W.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. Jacob Kopstein
909 Atwater Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Dr. Samuel A. Korenberg
125 Dante St.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. I. Kugelmass
11 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. A. Kusaner
and family
113 St. Joseph Blvd. W.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. J. Kaufman
325 St. Joseph Blvd. W.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. Phillip M. Kert
and family
253 Decarie Blvd.
Notre Dame de Grâce
Extend to all their friends and realtives their best wishes with the compliments of the season.

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5686 A Happy New Year 1925
Mr. and Mrs. Wm. Kooperstock
and family
1224a St. Lawrence Blvd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

L

5686 A Happy New Year 925
Mr. and Mrs. Martin Lander
1763 Jeanne Mance St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A Happy New Year 1925
Mr. and Mrs. Sam Levine and family
644 Outremont Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

J. Joubert
LIMITED

extends to all his
Jewish customers

Best Wishes for the New Year

BELAIR 4482

Milk, Cream, Butter, Ice Cream

Happy New Year!

Castle Blend Tea Co., Limited
Confectioners and Caterers

We specialize in all branches of catering

WEDDING RECEPTIONS, DANCES, BANQUETS
AND PRIVATE SOCIAL PARTIES

PERFECT SERVICE GUARANTEED

Up. 2266
Up. 3988

547 St. Catherine Street West

HON. ATHANASE DAVID

Provincial Secretary

Extends to the members of the Jewish community
his best wishes for a
Happy and Prosperous New Year.

1925—5686

A HAPPY NEW YEAR

STANDARD TOP & AUTO TRIMMING CO. 732 Dorchester Street West

Satisfaction Guaranteed

Uptown 8462 N. Waller, Prop.

Tel. Lancaster 5342 — 591 St. Lawrence

Canadian Lamp and Shades

Manufacturer of

Lamps and Shades of all kinds made to order

Our Specialty

Something for Nothing

Valuable presents are now obtainable in exchange for coupons found in

"KKOVAH" SALTS

The United Cigar Stores Limited

With all their Jewish friends and patrons throughout Canada a Happy and Prosperous New Year.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Lecher and family
185 Pine Ave. E.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Oulas Lecker and family
752 Jeanne Mance St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1926
Mr. and Mrs. S. Leckner and daughters
1566 Jeanne Mance St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. W. Levikoff
661 Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Miss M. Levine and brothers Sydney and Geoffrey
364 Elm Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Albert Levy and son, Leonard,
811 De l'Epée Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Joe Lightstone and family
245 Elm Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Jos. Livshitz
551 Oxford Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. Lande
513 Grosvenor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs Nathan Lande and family
641 Roslyn Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Miss Ruth Lefkowitz
44 Nelson Ave.
Outremont
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Levine and family
757 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Levy
25 Joyce Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Marcovitch
2266 Clarke St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Wm. M. Mazur
448 Mount Stephen Ave.
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Miller and family
712 Notre Dame St. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. Myerson and family
233 St. Joseph Blvd. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Machlovitch
740 de l'Epée Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Markowitz
607 City Hall Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Irving Mindel and family
769 Stuart Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Morantz
370 Martil Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. Phil Myerovitch
2030 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

Perron, Taschereau, Rinfret, Valle & Genest

Advocates

11 Place d'Armes Square

Extend to the Jewish community Best Wishes for the New Year, 1925-5686.

New Year Greetings

J. GOLDBERG

Expert Plumbing and Heating

1035 St. Urbain St.

Bel. 5605

The Hebrew Conservative Association

Extend to the Jewish Community
Best Wishes for
A Happy New Year

Club Rooms:
711 St. Lawrence Blvd.
LANCASTER 1724

MANUEL LEVITT, President.

Best New Year Wishes

WILLIAM M. MAZUR,
M.A., B.C.L.

ADVOCATE

Suite 617, Transportation Bldg.

Main 4868

N

5686 A HAPPY NEW YEAR 1925
Harold Neumann
204 Côté St. Antoine Rd.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. N. Neumann and family
204 Côté St. Antoine Rd.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Nobleman and family
6012 Park Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. Nobleman
492 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. David M. Notkin
145 Cherrier St.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. Novek and family
639a Querbes Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

O

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. L. Ostro
2744 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

P

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Poyanner
5250 Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Hyman Packer
5437 Park Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. B. Parnass
2106 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Joseph Parnass
2248 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. David Pearson and family
209 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Posner
Montrose Apartments
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Posen
6 Sherbrooke St. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Poyanner
718 Hartland Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. J. Propas
4155 St. Catherine St. W.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

R

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Abram Rapp
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. B. Roitburd
1755 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Rosenbaum and family
490 Champagneur Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. A. Raginsky
714 Bloomfield Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Reinblatt and family
2065 Waverley St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. Richler and family
48a Laurier Ave. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Miss Rae Etta Rigler
231 Villeneuve St. W.
Outremont
Extends to all her friends and relatives her best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Moe Rittenberg
153 Vendome Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Rockstein and family
1612 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

New Year's Greetings

Montreal Life Insurance Company

LOUIS MILLER - *Branch Manager*
Power Building, Montreal

B. PERELMUTTER - *Branch Manager*
555 St. Lawrence Blvd., Montreal

BEN SEIGLER - - *Branch Manager*
Federal Building, Toronto

R. S. WHITE

ANTI-GOVERNMENT CANDIDATE
::: MOUNT ROYAL DIVISION :::

Extends to the Jewish Community His Best Wishes for the Coming Year.

Mr. S. W. Jacobs

Montreal

Takes this medium of expressing to his friends his heartiest good wishes for the New Year.

1925—5686

To Our Jewish Clientele Our Best Wishes for a Happy New Year.

BECK BROS.

Emergency Plumbing and Heating

Rear 31 Burnside Place, Lancaster 6073
Night Calls, East 2878

Happy New Year to my Jewish Clientele!

ELLA MEIKLE

CHINA PAINTING

Classes re-open Sept. 21.
China specimens on sale.
Firing done each day.

Up. 7379
916 St. Catherine W.

New Year Greetings

BROCK RADIO LIMITED

1421 BLEURY ST. MONTREAL CANADA

4 Doors Below St. Catherine Street

5686 A HAPPY NEW YEAR 1925
Dr. and Mrs. Louis J. Rosen
3024 Papineau Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. C. D. Rosenberg
1700 St. Urbain St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Rothbart
5962 Sherbrooke St. W.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Rothschild
17 Pagnuelo Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Geo. Rotsky
214 Bishop St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Rozand
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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Rudolph
425 Champagneur Ave.
Outremont
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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Rudolph
436 Strathcona Ave.
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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Seligman
5351 Park Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. David I. Shvemar and son Leslie Otto
630 Querbes Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Arthur Sand and family
6063 Park Ave.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Morris B. Singer
281 Marlowe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. William Silver and family
37 St. Joseph Blvd. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Moe Slabosky
52 Nelson Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Smilovitch
115 St. Joseph Blvd. W.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. Solomon
404 Marcil Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Dr. N. P. Solomon,
4 Prince Arthur St. W.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. Lionel A. Sperber
345 Giround Ave.
Notre Dame de Grâce
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Dr. and Mrs. Simon Sperber
20 Côté Ste. Catherine Rd.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Steinman
1918 Jeanne Mance St.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. Israel Stober
1815 Notre Dame W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. Stromberg
275 De l'Epée Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J.-Salomovitch
490 St. Urbain St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Louis Schrier and children
268 Notre Dame de Grâce Ave
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Seidman
45 Nelson Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

• • •

5686 A HAPPY NEW YEAR 1925
L. L. Sendel
21 Duke St.
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

Continued on page 30

The St. Lawrence Route

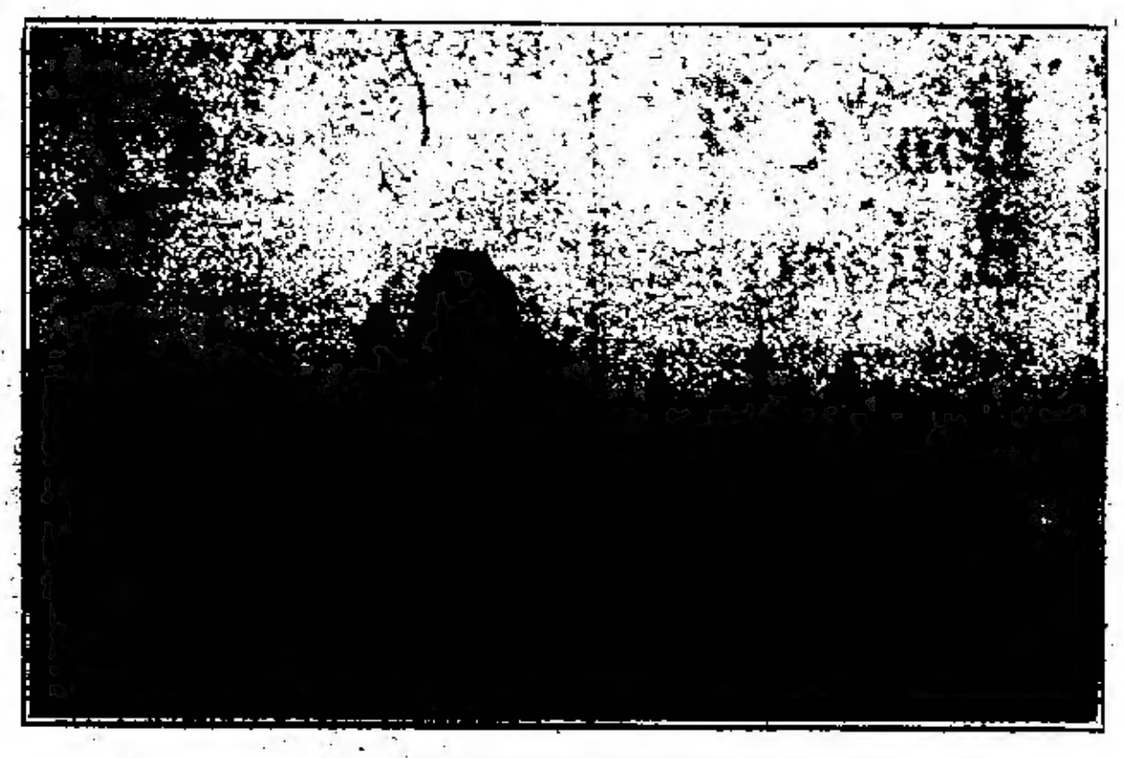
The St. Lawrence route to Europe, patronized to the exclusion of all other trans-Atlantic routes by the vessels of the Canadian Pacific fleet during navigation season, is one which is constantly growing in favour. The season lasts from April to November, inclusive, and throughout that period an ever-increasing flood of travellers moves east or west along the mighty river to and from the sea.

There are many reasons for the popularity of this well-beaten path across the great waters. For one thing, it is the most advantageous route connecting the United Kingdom with the Orient. Instead of weeks at sea in the extremely trying heat of the tropics, with sudden, disagreeable changes to the cooler, damper climes of Europe, the patron of the St. Lawrence route is but twenty-one days on the road between China or Japan and England, of which only sixteen days are passed at sea, and the climatic change is very gradual and pleasant. Again, on the entire journey, if the Canadian Pacific is used, one travels solely by ships and trains operated under the one management, thus avoiding the inconveniences and petty annoyances associated with a long trip under several managements. Then, the trans-Atlantic voyage by this route involves only four days at sea, and carries with it the novelty of two days still aboard a giant liner upon an enormous river whose charming pastoral banks, dotted with pleasant old-world towns and villages, and rich in the historic colour pertaining to that part of the world, which was the cradle of North American civilization.

The head of trans-Atlantic navigation on the St. Lawrence route of course, is Montreal, but steamships too big to use that port use Quebec as a terminus. Montreal is approximately 900 miles from the open sea, Quebec about 760. Almost daily throughout the season at least one of the score of Canadian Pacific liners employed on the Atlantic sails from one of these ports.

As a rule these liners leave Montreal in the mid-morning after the arrival of the special Canadian Pacific boat trains from Toronto, Chicago or points further west, when such trains are operated. Thence until dusk they run gently between fertile meadowlands and the long, narrow farms typical of French Canada. On the south Sorel is passed when the ship reaches the mouth of the Richelieu River, which links not only Canada and the United States, but their history as well. Trois Rivières, on the north side, a prosperous city half way between Montreal and Quebec, is attained and through the succeeding gloaming the lights of Quebec are sighted.

Here one comes in contact with the very birthplace of Canadian history. Quebec is the one city in North America still preserving the atmosphere of the seventeenth century in the midst of the twentieth. Rising high above the water on a lofty crag, the town, with its grim old citadel and the Chateau Frontenac dominating it, makes a superb picture. The steep, cobbled streets, the churches, the ancient, gun-crowned ramparts have the atmosphere of France.



Quebec from the St. Lawrence

Trains from Montreal connect directly at the Quebec dock with the Empress liners, which are too large to go upstream beyond the old city.

Moving on from Quebec, the ship soon passes the "thundering smoke" of Montmorency Falls, pouring down the northern cliff. This was Montcalm's left during the siege of Quebec. Presently the river begins to widen into the broad expanse of the Gulf of St. Lawrence. The flat farm lands give way to rockier shores rolling back to distant mountains and meadows to primeval forests. But still an occasional village and town are seen. Then, on our left, the monster capes Trinity and Eternity, sentinels at the mouth of the Saguenay River, are sighted.

The dropping of the pilot at Father Point, some distance beyond, cuts the last link between ship and shore. Still, for another day one sails on, along the coast of the Gaspe Peninsula, past Anticosti, the Magdalens, Cape Breton, before one enters the Atlantic by Cape Race or through the Straits of Belle Isle, south or north of Newfoundland respectively.

Follow four delightful days at sea, which go all too quickly now that the passengers have been so gently introduced to the motion of the ship. There is a host of things to do. Dancing, cards, the latest books are provided by the well-stocked library, deck quoits, tennis and golf, exercise in the gymnasium and exhilarating promenades.

When at last Cherbourg, Liverpool or Southampton is sighted, the ship has become a real friend and one says good-bye to her with regret.

The traveller coming to Canada or, for that matter, America via the St. Lawrence route has also the advantage of particularly high-class railway service.

Supposing, again, that he is travelling "Canadian Pacific." Upon arrival of the vessel at Quebec or Montreal special trains are usually waiting to carry him well on to his destination or, from either port he can board or make easy connections with the famous Trans-Canada, Canada's crack transcontinental train. If Toronto is his destination there are many trains each day that will carry him there over the smoothest riding and cleanest roadbed on the continent. New York, Detroit, Chicago or any other America city almost the same thing applies. As a matter of fact, this superb and convenient train service of the

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Canadian Pacific has contributed as much to the success of the St. Lawrence route as it has to any other factors of travel or commerce and development in Canada.

To follow the St. Lawrence ship route by rail as far as Quebec or beyond is also a pleasurable experience for the vacationist. Last year the Canadian Pacific completed rock-ballasting between Toronto and the ancient capital so that one enjoys a smooth-riding, dustless journey through the most pleasantly pastoral scenery on the continent almost. Particularly through Quebec is this journey worth while to those who have never made it before. Long, narrow farms, split up by generations of habitant farmers for their habitant sons, taper off to the horizon or to the blue Laurentians to the north. Here and there a glimpse of the silvered river across the cedar rails, the whitewashed houses and barns, the way-side shrines, turbulent streams that are crossed, and everywhere that quiet atmosphere reminiscent of old Brittany. Villages grouped about the high-spired churches —Maskinonge — Yamachiche — Trois Rivières. The eighteenth century trying to keep pace with the twentieth —an old world in the new.

Hon. C. C. Ballantyne

Ex-Minister Marine and Fisheries and Naval Affairs

To the Jewish community on this 5686th New Year—

My heartiest good wishes for a Happy and Prosperous New Year.

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LADIES! START THE NEW YEAR by helping a good cause

Our Tag Day is on Wednesday, September 23rd

ENROLL AS TAGGERS IMMEDIATELY

HEBREW CONSUMPTIVE AID ASSOCIATION

Room 4, 555 St. Lawrence Blvd. Lanc. 7319.

Greetings

Continued from page 28

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Mr. and Mrs. S. Serbin
130 St. Catherine St. W.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Shalinsky
309 Esplanade Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. H. Shalinsky and daughter
1614 Hutchison St.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. R. Shapiro
73b Ste. Famille St.
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Shiller
1320 Bernard Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. A. Silverman and family
5681 Park Ave.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Solomon
505 Grosvenor Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

T

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Taffert
476 Outremont Ave.
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. W. Taffert
90 Northcliffe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Tiznauer
217 Montclaire Ave.
Notre Dame de Grâce
their best wishes with the compliments of the season.

W

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Wexler
435 Lansdowne Ave.
Westmount
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Dr. H. L. Warshaw
45 Sherbrooke St. East
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. David Wolfe and family
34 Lasalle Rd.
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Harry Wolfe
5054 Sherbrooke St. W.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Louis Wolfe
309 Marlowe Ave.
Notre Dame de Grâce
Extend to all their friends and relatives their best wishes with the compliments of the season.

Z

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. William Ziff and family
360 Villeneuve West
Outremont
Extend to all their friends and relatives their best wishes with the compliments of the season.

A School for Jewish Studies has been founded by the Northern California Board of Jewish Ministers and Social Workers, according to a decision of the Board at its recent meeting. The school will inaugurate its work immediately after the high holidays. Its purposes will be threefold:

1. "To provide opportunities for instruction in Jewish studies for those interested in work as teachers in Jewish religious schools and institutions.
2. "To provide periodic lecture courses open to the general public on subjects of Jewish cultural, religious and educational interest.
3. "To provide undergraduate students interested in preparing for the Rabbinate with the facilities to supplement their undergraduate academic work with studies in Hebrew and Rabbinic subjects, looking towards their enrolment in established Rabbinical colleges."

Indictments against Max Greenberg, wealthy St. Louis business man, and John Barry, in connection with the $3,000,000 Rondout mail robbery, were dismissed by Judge J. H. Wilkerson in Chicago on Tuesday. Greenberg was involved in the robbery aftermath by the alleged bogus confession of Willis Newton, one of the men now serving a sentence.

The memory of William Fishman, of Kansas City, will be perpetuated by a gift announced last week by Martha Fishman and Toby Fishman, mother and brother of the deceased. Through their generosity the Y.M.Y.W.H.A. will receive $10,000 for the purpose of establishing and maintaining a library, to be known as the William Fishman Memorial Library.

How Many Cents in a Dollar ?

The answer to this question depends largely upon the wisdom with which the dollar is used.

The dollar spent carelessly may therefore have only half the cents of a dollar that is spent judiciously.

The purchasing power of dollars is enlarged to-day by shoppers who carefully observe newspaper advertisements.

The most dependable goods and the most attractive bargains are being advertised for the benefit of judicious buyers — those who want their dollars to have the most cents.

REMEMBER:

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The best merchandise is always advertised.

Place confidence in Jewish Review advertisements and study them each week.

No Questionable Advertisements Appear in the Jewish Review

Cornwall Section

Cornwall, although it has but a comparatively small Jewish population, is rapidly becoming known as a town that has an enterprising Jewish community. The members of the Jewish community support the different organizations very actively. Among the communal workers are Ald. Julius Miller and his wife, who was formerly Miss Birdie Phillips, Mr. and Mrs. Archie Dover, and A. Horovitz.

The drawing of the $500.00 given by the Beth-El Congregation of Cornwall took place on Sept. 6th, at the Baron de Hirsch Institute, when the Dufferin School Graduates held their convocation. Rabbi Berger explained to the audience that the money was being raised to erect a synagogue in Cornwall, and after Sol Fels mined the tickets, he called upon Miss Hilda Golt to draw the winning one. The lucky number, 2029, was held by Mr. Kuranoff, 33 Prospect Street, Montreal.

HEBREW SCHOOL

Rabbi Elijah Oppen, who has been in Cornwall since 1923, when he came from Toronto, is in charge of a Hebrew school which meets every day with classes in Hebrew and in religious instruction. The following children attend regularly: Doris Segal, Moses Segal, Rose Segal, Isadore Segal, Hyman Katz, Rose Katz, Tillie Katz, Saul Rosen, Beckie Rosen, Myer Katz, Abie Katz, Beckie Katz, Jackie Katz, Nathan Miller, Louis Miller, Gordon Miller, Leonard Dover, Edith Dover, Moses Schnappe, Bessie Schnappe, Jake Packer, Tootsie Cooperman, Fanny Silverman, Hyman Silverman, Bertha Silverman, Jake Rosenfield, Theodore Hochstadt, Freda Hochstadt and Margaret Hochstadt.

BETH-EL CONGREGATION

At present the Jewish community is concentrating upon the erection of a synagogue building. Rabbi E. Oppen and the synagogue officers, headed by the president, A. Horovitz, and Ald. Julius Miller, raffled a $500 Victory Bond in aid of the Synagogue Fund. Among those who disposed of the most tickets were Mrs. A. Horovitz, who sold seventy-five, and Miss Lillie Miller, who sold sixty. During the year $1,700 was collected and spent for a lot upon which it is hoped that the synagogue will be erected shortly. When the Sefer Torah was donated in January, 1922, by A. Horovitz, 150 guests were entertained by Mr. and Mrs. A. Horovitz. The late Rev. Rosenfield spoke. $1,300 was collected in pledges for the proposed new synagogue.

HEBREW LADIES' AID

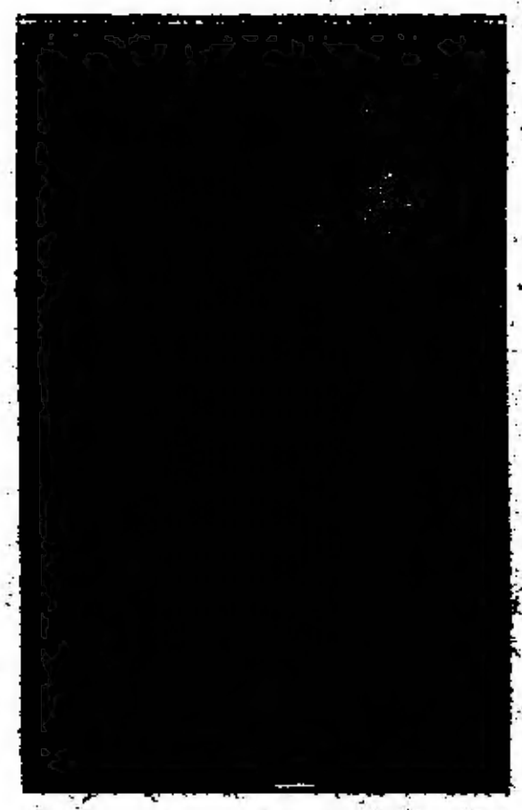
The Hebrew Ladies' Aid, which fills an important need in the community, is composed of: President, Mrs. A. Dover; treasurer, Mrs. Joe Miller; vice-president, Mrs. J. J. Phillips; secretary, Mrs. Julius Miller; and an executive which is especially chosen as the occasion demands.

CONTRIBUTIONS

The congregation donates money to the Zionist Organization, and to the Consumptive Home in Denver, Colorado.

ALD. JULIUS MILLER

Manager of the Beach Furniture Co., who is a leader in the communal and business world, and in the philanthropic

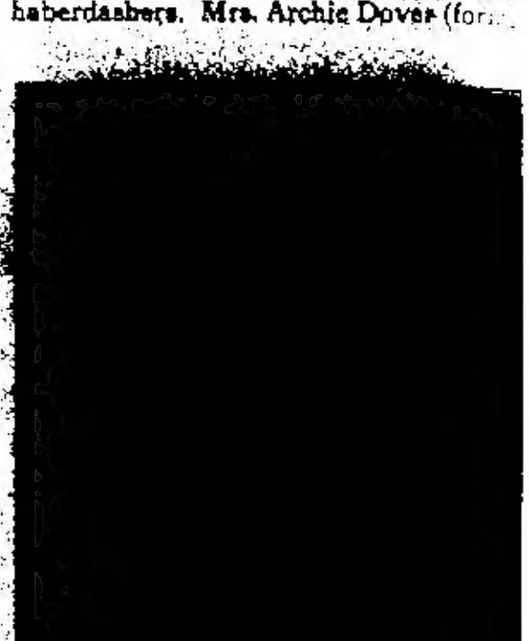


life of Cornwall. His wife (formerly Miss Birdie Phillips) is a sister of Ald. Nathan Phillips, of Toronto, and is actively interested in all women's activities.

In connection with the Great Synagogue in Moscow, a religious society of young Jews, the Teipbereth Bachurim, has been formed with the object of strengthening religious sentiments among young Jews in Russia.

ARCHIE DOVER

Born in Eganaville, in 1895, is now the head of Dover, Limited, Cornwall, men's haberdashers. Mrs. Archie Dover (for[illegible]



erly Miss Bessie Cohen, of Montreal) is president of the Hebrew Ladies' Aid and corresponding secretary of the Victorian Order of Nurses.

NEW RAILWAY FOR HAIFA

A proposal is being put forward connected with the plans for utilising the favourable position of Haifa, to make it the terminus for the transit trade between the Mediterranean and the Eastern Seas. A representative of the Lebanese Railways is to go into the details of a scheme for constructing a railway from Tripoli to Haifa via Beyrout. Part of the line, from Haifa to Ras-le-Nakurah, on the Palestine-Syrian frontier, would be built jointly by French and British companies, and the remainder of the line from Ras-e-Nakuran to Tripoli, would be built by the French company alone.

Tripoli, which is about fifty miles north of Beyrout links up with Homs and Aleppo, and thus with Mesopotamia, and would bring up the products of the vast Mesopotamian hinterland for shipping from Haifa to the Western world.

The realization of these plans centering around the development of Haifa would mean making this Palestinian port the chief link in a chain of communication between East and West, which would take the place of the old Bagdad railway scheme, Haifa standing in the same relation to the new route as Alexandretta in the Bagdad railway project.

In a reply given by the Colonial Secretary, Mr. Amery, to an inquiry made in the House of Commons, as to the boundary lines of Transjordania, he said that in 1922 the League of Nations delimited the territory as lying to the east of a line drawn from a point two miles west of the town of Akaba up the centre of the Wady Araba, Dead Sea and River Jordan to its junction with the River Yarmuk, and thence up the centre of the river to the Syrian frontier. Thus Transjordania would extend south as far as the town of Akaba. The frontiers between Transjordania and the independent Arabian territories of Hedjaz and Nejd have never been precisely defined, although the British Government has at various times tried to have the King of Hedjaz and the Sultan of Nejd to agree to some definite understanding on this matter. As long as hostilities continue between Nejd and Hedjaz it will be difficult to arrive at a final delimitation of their respective frontiers.

The Hedjaz railway from Maan to Akaba has been transferred to the control of the Palestine Railway administration. It is expected that Akaba will become a large trading centre by virtue of its railway connections.

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What Land Means

By ELIAS M. EPSTEIN (Jerusalem)

"Words," wrote Archbishop Trench, "are the vesture which thoughts weave for themselves." Emerson called language "fossil poetry," commenting on which the former writer says: "Many a single word—itself a concentrated poem—will be found to rest on some deep analogy of things natural and things spiritual." Such is the word "land." Surely it is expressive of some deep-seated human feeling, some historic experience in the consciousness of the human race prior to the beginnings of speech, that "land," the ground, the earth, should also convey one's country—one's nation, What a wealth of sentiment lies in the word Fatherland or Homeland, or simply "Land of Mine!" In those four letters are treasured up a greater history, a more significant value than in monuments of stone, or even in books. So we translate "Erez Israel" simply Land of Israel, using the land in the double sense as England is the Land of the English.

Speak to any Jew about Zionism and the return to Palestine, and postulate that we must as a preliminary condition to the building of the National Home-land acquire land, and he will be offended at your presuming to doubt his agreement with your proposition. Land?—of course, that is the first thing. Yet I am skeptical whether even a majority of organized Zionists realize what land means to us in Palestine.

To-day it is Erez Israel which is the dominant influence in Zionism. The magnet which draws our people's interest, which gives substance and reality to our movement, is that which we, as Jews, possess in that country. It is true that we can claim an historic title to the land of our forefathers, a title which has been recognized by the tribunal of the nations. It is true that every stone in Palestine is dear to us; every spot, whether inhabited by Jews or not, has its associations and memories for us. But in fact, in practice, we live here knowing that the Jewish Palestine is synonymous with Jewish settlement. Visitors in Palestine know that too, for they must seek the Jewish Palestine; we have to provide a Jewish Information Bureau in order to make it certain that tourists may see what we are doing, how we are living. And then we show them the settlements in Judaea, and Tel-Aviv, Jerusalem and its Universities, the Emek villages and Carmel suburbs.

So much has been done within the small compass of the Yishub, the intensity of its development is such that we are blinded to its petty dimensions. Yet Jewish Palestine is but five per cent. of the whole country—an amazingly small proportion—less than our proportion of the population.

A generation is growing up to whom Palestine will in truth be its homeland; sons of the country are now in foreign lands who tell longingly of the soil which first they knew and with which their soul is bound for life. And the entire basis for this patriotism, the territory producing this loyalty, is an area of some 250,000 acres in a land of 5,000,000 acres. It is almost incredible that so much difficulty has been encountered in the fields of politics and propaganda concerning an occupation of five per cent. of the country concerned.

That, therefore, is the first meaning of the Land. It is country; it is home; it is birthplace; it is *patria*; and every inch and ell of the ground that we buy (and we are, *vide* the High Commissioner's statement to the League of Nations, being asked to buy five times as much land as we now have means to purchase) is so much added to our territory—our sphere of operations—the domain of Jewish effort in which Jews as such have their being.

Naturally the first practical Zionist activity in Palestine was the purchase of land. Just as to-day the first thought of the Zionist who comes here is a piece of land on which to settle, whether in town or country, so the people's movement, when first faced with the actual task of upbuilding a revived national centre, turned to the necessity of owning land. I refer advisedly to the national movement (including the pre-Herzlian Zionists) because there were Jews living in Palestine forty years ago who only regarded themselves as individuals in a particular country, and who loaned money to Greeks for acquiring land which it will need a fortune in Jewish money to buy to-day, so little conception had these persons of the meaning of land for us Jews. Yet before we scorn them, let us think whether we have yet gauged the true nature of *terra firma* for the Jewish people. That proportion of five per cent. is hardly an argument in our favour.

But there is another meaning of land—not quite so fateful, not quite so colourful, as "my country." Tinged with memories almost as rich and endowed with an idealism almost as powerful is the sense of land as soil. For all peoples the tilling of the earth has a profound significance—the land question in this secondary meaning stirs not only the Jewish nation. But for us soil conveys much more—it conjures up with the Jewish farmer, sower and planter, the Jewish dairymaid and shepherdess. Did we penetrate deeply into the soul of the Chaluz movement (the burden of which is but superficially appreciated by the best of us), we should find how much humanism, how much universalism, compared with nationalist element there is in that longing for Mother Earth as well as for Motherland; in that passion to find life's object in wresting from wild nature the wherewithal to live; in that love of and devotion to simple life—the pioneering, the reclamation of waste tracts and their cultivation. And because in the fields and the meadows the Jew is returning to the primal, least nationalistic, art of growing food by the labour of his hands and the sweat of his brow, we are entitled to justify ourselves as a nation. A nation without farmers is a nation without land; it is one living on the fruits produced by others.

That which a man fashioneth is his. Ancient law gave men right over the land they worked as in some places modern law still does. When land is redeemed from sterility, is made free from disease and pest, when it is "subdued" as the Hebrew Chaluz terms it, then it belongs doubly to its possessor. But it is not only to make the land ours that the pioneers work, but to make himself part of the soil—to re-establish Jewish agricultural life; to base our home not upon commerce or industry, not to become a nation of merchants and middlemen, but of producers—to return to first values. Zionism may in the first place mean, even as land does, nationalism and patriotism; but it also stands for a "back to the land" movement, a return to the soil.

Bernard M. Baruch, the New York banker, has pledged $1,500,000 to rehabilitate the boll-weevil-stricken sections of his native State of South Carolina, on condition that the bankers of that State raise an equal amount. Governor McLeod, of South Carolina, had signed a legislative act authorizing the $3,000,000 loan fund to be participated in by Mr. Baruch and the bankers. Mr. Baruch has always had a deep interest in South Carolina, where his father, the late Dr. Simon Baruch, surgeon in the Confederate army, lived before he went to New York to reside. As an example of the younger Baruch's faith in South Carolina, it has just been announced that he proposes to spend $50,000 to drain 3,000 acres near his plantation, "Hobcaw Barony," at Georgetown, in an effort to show that South Carolina can regain her old place in rice and garden truck growing.

The

Toronto Daily Star

Extends Its Best Wishes

for a

Happy New Year

Atmosphere

By EDITH N. STARK

Fanny Finkelstein, administering a very powdery powder-puff to her Finkelstein nose, surveyed her short, stubby figure in the long, cruel mirror before her. A few times a day Fanny went to the mirror hoping that by some magic power she should view herself as the tall, willowy, beautiful woman of her dreams. But each time the mirror mercilessly thrust back the reflection of the same pudgy figure. This day Fanny looked at herself with flaming eyes:

"Well, Fanny Finkelstein, I guess you'll stay Fanny Finkelstein the rest of your life." With this reflection, both from the mirror and her mind, she jammed the powder-puff back to its retreat, and turned to face an irate customer.

"Do you know I've been watching you for the last fifteen minutes?" that personage archly imparted. "You won't tell on me, no? But go on if you want to. I am prepared for the worst. What can I show you to-day?"

The customer eyed this temperamental saleswoman, undecided whether to laugh or to reprimand. However, she controlled the first desire, gave up the second and finally became enthralled in the exquisite finery which Fanny so artistically displayed before her.

Fanny was certainly, if not beautiful, an expert saleswoman. Since she was eighteen she had been working at Simon Neumann's Ladies' Wear Shop, and she was twenty-four now. She had advanced with the firm from their little store on one of the less frequented side streets of New York to the now fashionable, imposing structure on Broadway, near Fifth Avenue. And she was, unconsciously, one of the factors toward the improvement. Fanny had her own clientele of customers. And one sent another, until the suave manager of the second floor gowns became confronted, usually by a new seeker of fashion, with:

"I should like to have Miss Finkelstein wait on me. I hear she is so artistic," or

"I'd like to see the saleswoman who knows just what suits every one." At which the manager would summon Fanny.

Fanny knew how to sell. She knew just what sort of gown would give a stocky figure slender, straight lines, and what sort would camouflage the angular, lanky type into a sight wondrous to behold. Hence Miss Finkelstein at Simon Neumann's was far-famed.

Once it happened that Rose Lord, formerly Lornevitch, the most beautiful saleswoman at Simon Neumann's, and whose beauty Fanny often showed to advantage in a gown she was demonstrating, tried in vain to satisfy the elderly Mrs. Adolph Norberg, who viewed coldly thorugh her platinum-framed lorgnette, everything which the bored Rose brought before her. And breathlessly, hopefully, the manager watched. If it took Simon Neumann himself, they could not afford to lose a sale of Mrs. Norberg's. But the time was fast waning. Rose was becoming thoroughly disgusted and showed it. Mrs. Norberg was plainly disappointed and evidenced it throughout all her finely-modelled face. The manager called Fanny, and led Rose away.

"Let me see," Fanny placed her chin between the thumb and forefinger of her right hand and the other she fastened on her hip. With eyes half shut, she studied Mrs. Norberg, who was weary and impatient.

"Stand up, please, and turn about slowly." Mrs. Norberg did as she was bid—and afterwards said to her husband:

"A most remarkable girl—that Miss Finkelstein. She actually had me bewitched."

"I have just the thing for you. Wait a minute, please."

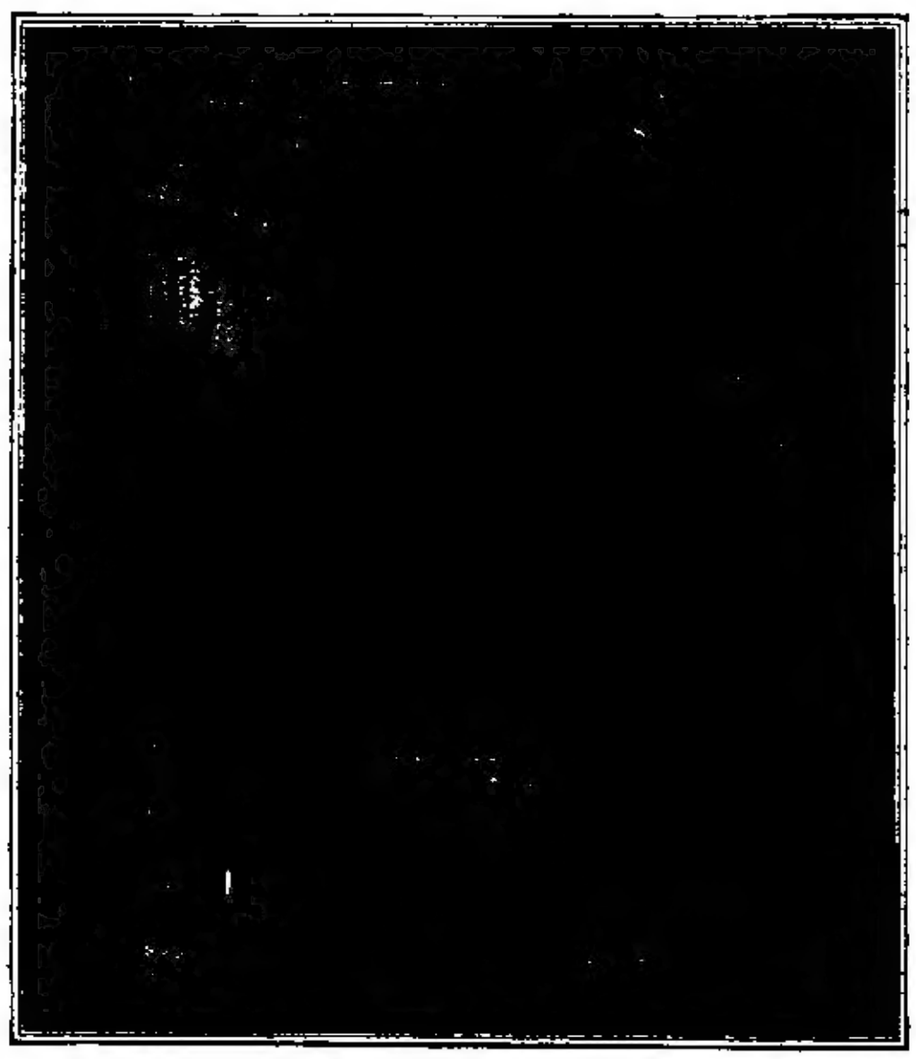
The pucker in Mrs. Norberg's forehead was beginning to disappear, and when Fanny returned, her arms laden with creations, Mrs. Norberg's eyes danced with joy.

There was a soft, clinging black with touches of white at the throat and tiny sleeves, which, when donned by Mrs. Norberg, took at least ten years away from her. Then there was a blue, fairy-like, with silver glints and orchids enmeshed in its shimmering folds. Mrs. Norberg was fascinated with her radiant image in the long, now kindly mirror. The dress, too, enlivened the blue, which had been almost forgotten, in her tired eyes. And there were others—many others, while Fanny oh'd and ah'd, and exclaimed and triumphed. She radiated joy in every fiber of her being when Mrs. Norberg, beaming, presented her check for a thousand dollars.

This incident had taken place a year ago, and it was after its occurrence that Fanny was made head buyer of the gowns department, claiming each week her check for seventy-five dollars.

It had taken Fanny five years to gain her success. And when she reached it, like so many others to whom prosperity comes suddenly—she did not know exactly what to do with it. She had lived, ever since her coming to America an orphan when she was sixteen, in one of the tenements on the East Side, and from the first, gained the love of every child about her and the confidence of its parents. She loved it all—the noise and the babies and the rickety houses. She felt that she belonged there, and it never occurred to her to change to a more luxurious mode of living.

Neither did clothes tempt her. She took delight in making other women beautiful, but the idea that a gown would transform her into a vision of beauty seemed to Fanny preposterous. It wasn't only the "straight lines" she needed, she would say to herself hotly, but how could anyone be beautiful with that nose—long, prominent, as though the Creator in compensating Fanny for the loss of her family, adorned her with a remembrance of it—and Fanny never had the chance to forget that she was a Finkelstein. And how she envied any one who possessed a slender Grecian nose. Then there was the shape of her face. Good nature beamed in its contour. It was round like a full moon. She worshipped the oval, oriental type of face. Her lips were full. She was fascinated by a cupid-bow mouth. When she smiled she revealed two even rows of tiny, white teeth. She liked large, white teeth, that flashed when you smiled. Her complexion was rosy. What could be lovelier than a creamy, colourless skin? And her hair—it was that nondescript neutral colour. Fanny herself could never distinguish whether it was a greyish-brown or a brownish-grey, or both or neither. In fact she had long ago given up the brain-racking, trying ordeal of naming the colour of her hair. And how she envied dark, thick, waving tresses, with glints of gold hidden mysteriously in them. She had read that description somewhere and it made her own hair more colourless than ever. Her eyes—at least if they were big and dark and limpid—but no—they were small and the colour of her hair. This, however, she did admit. They were capable of flaming when she was angry, of dancing when she was happy, of filling with dreams when she was moody. Her eyes, she conceded, were her redeeming feature. But everything else was against her. So Fanny gave up, entirely, the hope of ever being beautiful, and the day our story opens, confronted herself squarely with the naked truth—she would be an old maid. This was not particularly delightful to look forward to, to say the least. And what seldom happened, Fanny to-day was



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out of sorts. The shoppers had been exceedingly trying, and with her introspection and her visions of a lonely, weary future—— And Fanny did so hate solitude. After she had eagerly read Bacon's "Essay on Friendship," which one of her customers had lent her, and in which the author says: "He who delights in solitude is either a wild beast or a god," she had emphatically decided that she was neither. And to-day she realized more than ever that this was so. All these things led Fanny to be in anything but gay spirits.

The irate customer, after much deliberation and comment had finally departed, leaving as an evidence that she had been there—and purchased—a check. Fanny grouchily walked back to the desk and from behind the closed doors of one of the nearby dressing rooms, the voice of Rose Lord isued forth:

"Well, believe me, if I made as much money as she does, I'd just like to see myself living where she lives and wearing the clothes she wears. She's stingy and careless, and crazy over books. Books, imagine! The first time you meet a fella, he thinks, 'My, ain't she the pippin or ain't she the raspberries?' according to how you take, see? But never would he think: 'Gee, she has read a lot of books.' You see, because how many books you read don't give you a good figure, or class. Why our cash girls have more calls than she has. Powder? She don't know how to use it. Either her nose shines like a looking-glass, or either it looks like a flour barrel. And her figure wouldn't be so bad, but, good night! her corsets and them awful tailored shirt waists. Always shirt waists. It's awful, I tell you. She ain't got no—no—what you call it—atmosphere!"

Fanny's eyes were popping. Beads of perspiration had accumulated in clusters on her forehead. So that was it? She had no atmosphere! Ha! She'd show her. And Rose's customer! If she had a figure like that—well she knew that woman would give anything if she could wear shirt waists. But never mind. She'd show them. She'd give them the surprise of their lives. Atmosphere! She'd put it over the Queen of Sheba if necessary!

"I'm going to stay a little later to-night, Mr. Goldstein. I got some work to finish up."

"All right, Fannie," and the manager was gone.

"Good night, Fannie." Fannie flung an icy glance at Rose, stately in her seal wrap.

"Well, I wonder—what did I do now." And Rose, baffled, walked away, meeting in the doorway Mrs. Norberg.

"Yes, she's there," in answer to Mrs. Norberg's question. Rose nodded and departed.

"Oh, Miss Finkelstein! I wonder if you'll do me a great favour. We have a friend, a rabbi, who came into town unexpectedly for the day. I'm giving a little dinner to-night at eight o'clock and please, won't you come to be the rabbi's dinner partner? I want someone clever and pretty for him to meet, because he hasn't many women acquaintances—and—will you come?"

Fanny's eyes flashed. "Yes, thank you. I'll come." Wait till she told Rose. Dinner at Mrs. Norberg's.

"Oh, you are a dear. Goodbye then till eight o'clock. I'll send the chauffeur for you!"

The chauffeur! Oh! Wait till the neighbours saw her.

"My heart! Oh! Be quiet! Oht which dress! What will Rose say. Wai, till I tell Rose! And all at once, too everything comes like that, so good—all at once. Oh, let's see—maybe this blue?" She held the dress up to her face. "No! Maybe this green? No." She went to the case where hung the imported, most expensive gowns, and extracted therefrom an exquisite orchid chiffon, in its folds glimmering, fairy-like threads of silver. And in its belt was nestled tenderly a rose of lustrous velvet, its colour matching that in Fanny's cheeks.

Fanny, hardly breathing, stepped into the dress, and faced herself in the mirror.

"Fanny," she beamed. "And to think that never before—"

Her glance fell to her feet. Of course she must have silver slippers. She ran to the floor below where in gleaming array stood the coveted slippers in cases. Fanny selected a pair, leaving her money in their place and returned to the gowns' department. Oh, a wrap—of course she'd need that. And Fanny, with an inborn love for beauty, chose a voluminous wrap of moleskin, the fur soft and luxurious.

She placed carefully, feverishly, her newly acquired possessions in boxes and hurried in breathless excitement—home.

At twenty minutes to eight, Fanny entered the waiting limousine, waving to awe-stricken lookers-on; at ten minutes to eight she was ushered into the luxurious living-room of the Norberg home, where Mrs. Norberg, gracious and charming, received her guest. And at the appointed hour she found herself seated beside the Rabbi—a man the like of whom she had never seen—good to look at, yet without a trace of conceit, calm, quiet, interesting; such was her mental calculation. While the Rabbi thought inwardly, "I must have been asleep all these years."

Fanny was radiant. Her hair which she had piled high, caught in the soft glow of the rose-shaded lights and the gleam of the silver, sudden glints of gold and if Fanny could have seen it, she would have said:

"Oh, it's like in the book!"

The minutes flew. Never had Fanny felt so peaceful, so content, so comforted—as she did there in the quiet beauty, the charm and the presence of these kind friends. It was with a start and a pang of regret that she arose and said:

"I really must be going."

"I will see you home," calmly imparted the Rabbi.

Fanny, who for several hours had forgotten that she was living in a world where people said, "I'll see you home," who had been existing in a realm of dreams, where one didn't worry nor have cares or responsibilities—suddenly felt her heart sink. She came down to earth, crashingly. See her home? This man, who had opened to her, for the first time in her life, and such a short time, too, vistas of romance—had shown to her—in his voice, his words, his eyes—realms where Neumann's Ladies' Wear Shop did not exist—and now—it was all to be shattered!

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"I knew it—I knew it," Fanny's heart cried within her. "It was too good to last - it was too good--I knew it. But I've got to make it last. It's got to!"

And Fanny, smiling, looked up at the Rabbi.

"No, thank you. I really don't care to trouble you."

"Trouble! Why, Miss Finkelstein, it's indeed a pleasure. Please let me come."

Fanny lowered her eyes. All right. How could she refuse when he asked like that? That's the way things went. To-night she was a princess, speaking words of gold--to-morrow she'd be Fanny Finkelstein, shouting above the noise of Broadway, "Just step this way, I'll show you what we have."

But even that thought was not as hard to bear as that she was deceiving HIM. How foolish she had been to come. At least before she was content --she longed, sometimes, for things, but the longing did not last—now all this would torment her and make her unhappy.

She felt herself choking. And she could not speak. The Rabbi took her silence for assent, and soon she was snuggled warmly in the car, by his side. Her finery which before had entranced her, was now loathsome to her. She wanted him to see her as she was every day, in her shirtwaists, he hair coiled tightly—she wanted him to see her as Fanny Finkelstein, buyer of gowns - she wondered whether then he would have insisted on taking her home. Her face flamed with the thought of the deceit of it all. Suddenly she faced her companion.

"Rabbi Feld, I want to tell you—"

But Rabbi Feld was writing in a small, leather-bound notebook. "What is your address, Miss Finkelstein- and you won't deprive me of the pleasure of writing to you?"

Fanny forgot what had been foremost in her mind, and answered calmly.

"33 Essex Street."

"Essex Street? That is the Ghetto, isn't it?" The Rabbi's eyes shone in the darkness. "Do you know that when I first saw you to-night, I felt somehow that you were real, that you had seen real life; that you knew and understood things as they are."

Oh, didn't she though? Fanny smiled cynically.

"You weren't superficial—your manner didn't suggest just bored politeness. I felt keenly your sincerity and your interest in everything. You're different, if you don't mind my telling you."

"No, go on—go on," exultantly thought his listener.

"I felt through all your conversation that you had known suffering, for only one who has known it can come out on top—the true person. It is after one has suffered and struggled that he is better able to appreciate the blessings of God. God does these things to test you, to make you great. And it is the people He loves to whom He gives greatness. Greatness, not necessarily in the eyes of the world, but greatness of heart, of mind, of soul."

Fanny again felt lifted into realms of ecstacy. The Rabbi spoke in soft, rich tones—calmly, with certainty. And his words bewitched her. He was telling her that she was great—she, Fanny Finkelstein, who had just felt deceitful and mean and ordinary. He was telling her that God loved her. She had never thought of this before, and over her again, as earlier in the evening, crept the feeling of content, of peace.

They had reached her door.

In the dimness of the hallway the Rabbi clasped her hand—and was gone.

Fanny flew up the stairs to her room. And without removing her clothing, sank down on her bed and burried her flaming face in the pillows.

Fanny Finkelstein was administering a chamois to her Finkelstein nose, which to-day seemed almost Grecian. In dark blue, her hair piled high and in her eyes a tender glow, she seemed stately.

Rose Lord stared at her, and whispered to a saleswoman near her:

"Say, that girl has what I call—atmosphere! Ain't it funny I never noticed it before?" And she continued to stare.

While Fanny smiled at her pleasing image in the kindly mirror.

What Religion May Learn from Business

By MILTON ALEXANDER

There are those, I take it, who would be quick to say that religion may learn nothing from business—that the things that apply to one are foreign to the other—that here are two different and distinct fields of activity, talking a different language, measuring values by a different standard, with a different aim and different objectives. It is my purpose to try to indicate how religion and business have much in common, and how each may profit by contact and emulation of the other.

Perhaps in approaching this subject we may well ask ourselves these two questions: First, what is the religion of business? and second, what is the business of religion?

Ask your modern American pessimist, and he will tell you that the religion of business is to make the most money from the least investment. He will tell you that the religion of business is based on the worship of Mammon—the god of gold. He will tell you that the religion of business is to do your brother before your brother has a chance to do you. But the pessimist of whom I speak is happily not the prophet of commerce; the real prophet of modern business is the one who sees in commerce an opportunity for service—one who realizes that unless business is economically sound, socially constructive and ethically conducted, it cannot achieve real or lasting greatness.

The religion of business, as I see it, is to serve rather than to sell—to make life better, richer and more comfortable by the ready interchange of merchandise and service.

Without business the modern world could not exist. Salesmanship, as it is generally known, has little opportunity where it is not backed by a sound economic demand. Advertising cannot be successful unless the product or the service offered has a popular appeal or a definite usefulness. And so the religion of business may be recognised as an earnest effort to satisfy the needs of the people.

What is the business of religion?

The answer to this question must be largely determined by the particular viewpoint of those who consider it. The late Mr. Bryan told us that the business of religion is to accept the word of the Bible, in its narrowest possible interpretation. The fundamentalists, generally, tell us that it is the business of religion to restrict its scope to the findings of the Fathers. There are modernists, so-called, who tell us that the business of religion is to concern itself principally with the higher criticism.

There are those who seem to think that the business of religion is the building of Gothic churches and huge tabernacles. Others seem to think that it is a matter of raising funds, so that the "benighted heathen" may be saved for the white man's Paradise. The business of religion, as it appears to me is to provide a safe, sane and satisfactory programme by which men may live better and die more bravely. If religion can provide such a programme, it has a most appealing offering.

To understand the situation in which religion finds itself to-day, one must recognize the fact that the organization of religion and the concept of religion itself are products of a different civilization from ours. The organized religious forces that have survived through the

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years are those that were at a time when habits of mankind were restricted in a sense which to us of to-day is hardly understandable.

The world at different times, and in different places, has been absorbed in a militaristic programme, in an almost universal study of metaphysics and alchemy, and finally at times in a supreme conviction that the principal business of life was to study the Word of God.

In my own experience, I do not know of any more appealing picture than that which one may find in the Orthodox synagogues of our big cities throughout the country, when every morning and night a small group of earnest, pious men gather together to study and to interpret according to their light, the Word of God.

Just as the lawyers of America study the laws of man, as revealed by court decisions; just as the jerchants read the laws of trade as revealed by their statistical charts; just so these patriarchal figures still foregather to interpret the Laws of God. The basis for their debate never varies—it is always the same. What did God mean and how would God have us act?

To be sure, these groups are very small, and are constantly growing smaller. The sons and grandsons of the patriarchal figures no longer concern themselves with an interpretation of Scripture. They are more likely to restrict religious activity to infrequent visits to their houses of worship.

But there was a time when the chief business of the Eastern world lay in this constant study of religion. It was in a truly religious environment that both the Old Testament and the New Testament were written.

But gradually the face of the world underwent a change, and the thing which originally was a part of life itself became hardly more than a mere incident to life. The mysteries of the metaphysicians, alchemists and kabalists gave way to the searching logic of science. The old familiar life of leisure gave way to a mad struggle for economic supremacy. The trades that were based upon handiwork became revolutionized by the invention of modern machinery. The isolation and separation of great communities were wiped out by the introduction of modern means of communication and transportation. The limited scope of thought and knowledge was broadened by the introduction of printing and the adoption of almost universal popular education.

And so, while the world and its habits of life underwent a constant and complete change, religion found itself in a new setting, calling for a new presentation and a new interpretation.

Frequent and sporadic attempts have been made to apply certain of modern business methods to the furthering of various religious and sectarian programmes. Great national and international organizations have been formed, press bureaus have been established, occasional advertising campaigns have been started, but outside of the natural effects upon religious organizations of modern economic method, little progress has been made.

In spite of the work of the churches and the religious educational forces, the fact remains that the people of America, and of the world, are but slightly affected by religion or religious influences. There are none, I am sure, who would question the fact that our modern existence is based principally upon an economic or commercial viewpoint. We hardly take our religion more seriously than we do our politics. Yet those who have glimpsed at its opportunities and at the values of religion in modern life, would not hesitate to say that here is a force which is not only more important than any other, but which can hold out more promise of happiness than even the most far-reaching profit of a business enterprise.

How can religion be popularized? How can it be efficiently presented to the people? How can it be freed from the fetters that at times check it in its influences? How can it be made a live, throbbing force in our modern life?

I would not presume to answer these questions with the voice of authority. I am but suggesting how the application of certain basic business ideals would go a long way to spread religion and an appreciation of its power.

Broadly speaking, all modern business is divided into three great divisions: Production, exploitationand distribution.

It is in the production of modern business that the greatest economies have been achieved, where raw materials are whipped into finished products, with elimination of all unnecessary waste, and with the aid of high-powered machines in the hands of skilled workers. The production department of religion is that department which concerns itself with taking the emotions of mankind, raw materials as it were, and shaping and moulding them into something finer and better. It is the production end of religion that must concern itself with taking the base and brutal emotions of men and women, and in the shortest, quickest and most efficient manner, revamp them.

Just as the raw materials of religion are the human passions at their worst, just so the finished product is mankind glorified and spiritually stimulated.

It is in this production process that religion may learn a lesson or two from business. It may learn to free itself from unnecessary sentimentality—to free itself from unnecessary motion, to do its work as quickly as possible, and to do it on the largest possible scale.

The second division of modern business is that of exploitation, spreading broadcast a knowledge of goods or service, and a proper appreciation of their value.

The best product cannot be sold unless its merits are brought to the attention of those who are to consume it. This is the great educational process which has played an important part in shaping the economic life of our time. It is known as "advertising." Through the medium of the modern magazine and newspaper, the virtues of business products are brought to the notice of the masses.

Here again religion has a great lesson to learn from business. To be sure,

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such exploitation costs great sums of money, and such sums have not been generally forthcoming. But without them it is scarcely conceivable that a religious understanding shall progress as it should. The people of our time are hungering for some spiritual force which will make their lives brighter and more placid. They are literally waiting to be sold on this great force. Religion need only spread this message to find a ready and willing market.

Is it not the most reasonable thing in the world to believe that this great force which we know as religion, which has so happily affected the lives of untold millions, can exert an equally good influence upon the world at large? Here indeed is the most salable of all productions, with a more popular appeal than any article that has ever been advertised in "The Saturday Evening Post." In almost any city the church announcements are a regular part of the Saturday newspapers but these are not advertisements of religion—they are advertisements of certain services that are being held—and unfortunately they are often even less than that—frequently praising and puffing the minister in charge with no more dignity than might be expected from a circus acrobat, or a vaudeville comedian. To be sure, people that are attracted to church may draw from it a measure of inspiration, but this is not selling religion! Religion can be sold only by bringing to the masses concrete appeals and promises of the part it will play in their lives.

The church is in itself only a means to an end. And all too frequently this fact is lost sight of—all too frequently our churchmen regard the church as the end in itself, and they devote more time and thought to the upbuilding of the church than they do to the great ideal back of it. In business there is a term that is widely used—"waste circulation." By this term is meant circulation in sections, and among people who cannot be expected to respond. There are also unnecessary publications that represent duplicate circulation, and that are unnecessary to the general furthering of a commercial programme.

I think that there is an analogy to this in the multiplicity of churches, only a few of which work to capacity. Religion must learn that the church is only its instrument, and that fewer churches, more efficiently maintained, will prove a better means of spreading the Word of God than will many churches, each struggling with too high an overhead!

This brings us to a brief consideration of the third great division of modern business—that of distribution. There is a mistaken impression among people that the right product properly exploited finds for itself a ready distribution. This has not been the experience of business men generally.

I think it was Emerson—and later Elbert Hubbard—who said, "Any one who writes a better book or builds a better mouse trap than his neighbour will soon find a pathway worn to his door, even though he live in the heart of the forest."

Emerson and Hubbard were philosophers and hardly to be regarded as authorities on twentieth century business. The fact of the matter is that regardless of the quality of a product, modern manufacturers and merchants hesitate to enter a far-reaching programme of exploitation until their markets have first been covered by adequate distribution.

It is not enough to spread religion among those who go to church. As a matter of fact, church-going people are generally already provided with a religious viewpoint and interest. The thing is to bring religion to those who have no church affiliation, and who otherwise could not be reached by a religious appeal. Some other way must be provided to bring a religious message to the great American masses.

Possibly, this distribution of religious ideas may be found in radio. Perhaps it may be found by proper use of the moving picture. Possibly it may be found by a wider and more generous use of newspaper columns. Finally, it may be found by using the public schools. When I say this I do not wish to be misunderstood. I realize that nothing could be further from the American viewpoint than to teach sectarian religion in public schools. But I also realize the fact that our children are entitled to a religious background. I believe it is possible to find those religious ideals which all men hold in common, and that these may then be "distributed" among our people when they are of their most impressionable age.

Never before, I believe, has the ethical and religious ideal been so low. Idealism is at its low ebb. It is my profound conviction that there has been during the past few years a decided retrogression in everyday commercial morality. I believe that business is conducted with less thought to the finer and better things than was the case a decade or two ago. So obsessed are modern business men with the mad urge to make money that they are consciously and subconsciously submerging their finer impulses to the cause of profit. I repeat that business ethics are at a low ebb—that there is less sentiment, although perhaps more sentimentality, in business than ever before—and the ruthless suppression of competition is widespread.

Business needs religion—but religion needs business, and an intelligent adaptation of organized business methods.

Steeped in a world of rank materialism, the American democratic ideal can emerge only through the finest religious forces.

Dr. Disraeli Kobak, of Chicago, who is touring Europe, had the distinction while visiting London of being elected as honourary president of the International Congress of Radiology and Physiotherapy that met in London, a gathering of the greatest minds in X-ray, radium etc., the appointment being announced by Sir Henry Gouvain, a world authority on ultra-violet and orthopedics. Dr. Kobak will return to Chicago the end of September.

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The "Gembler"

Modern Youth Shows the Way in a Summary Tale of Jewish Life

By FLORENCE E. LANGMAN

"You're a lazy, good-for-nothin' loafer. And to be a son of mine, too! Oi Gott im Himmel! At least if he had a mind for something besides gembles and chences. But no, mine son vants to come in here after me being in beezness for twenty-five years and teach me how to take chences! I ask you, Mr. Beezness Man, to whom are you talkin' to whom? Get out of my sight qvick, and don't give me an answer." Thus ended quite a stormy interview between father and son.

Joseph Rushunsky had been for many years prominent on the East Side of New York as a broker, money lender and president of the Bnai Yankev Congregation. One thing stood in his way of being absolutely contented and that was Nathan, his son. Nathan was an unadulterated product of the age. A bit of schooling, a few years snatched at college and a gamble on the stock market netting him a few hundred dollars, had made Nathan a little more than confident of his abilities. It was only the natural thing then, when Joseph decided to take his son in his business, that father and son should clash on ideas. Joseph, through all the years of his experience, had played the game conservatively, while on the other hand, Nathan, with the confidence of youth, and the pioneer spirit awakened within him was ready to take a chance on anything that promised financial gain.

"All right, pop, you might call me a good-for-nothing loafer, but believe me, old top, when this Kadishel of yours comes through he's goin' to make the world sit up and take notice."

"You heard that, Becky?" This Joseph addressed to his wife. "Go give children a education. He calls me old top and tells me that he is yet gonna be a bigger man from me, his father. Listen, you—you—you, I don't know what to call you. I want you should know that there is no better man than Joseph Rushunsky. Who would ever ask you to be a president from a chevra, or a boss from a lodge, or maybe a leader from a school? Nu, Mamma, I want you should just hear what your son is going to be. Oi oser mere when it was worth to send him to college and make a first-class gembler from him. Maybe, Mister, you want I should gemble in craps, or in cards, or maybe these ponies, eh?"

"Now listen, Pop, you've got me wrong," said Nathan. "What I mean is this, you can't see further ahead than your nose. Now don't get sore, but just look. Here comes a chance to buy a piece of land, to develop it and auction off the lots. What do you answer? After someone else will fix it up I'll take it.'" Here Nathan mimicked his father's manner. "Can't you see that by buying it first you not only will create a boom in the suburban section, but see, there's a chance to make a killing."

"Killing? Sure, you loafers would kill a man for a dollar!" said Joseph. "Once and for all, go gemble yourself, but don't ask me to gemble my good money. Go see some of your big Wall Street friends, but leave mamma and me alone. You want spending money? Nu, I let you have it; clothes I give you; a home you got; and now you come along and want to make killings and gembles and I should pay for it. I sometimes don't believe, Becky, that he could be mine son."

"Nu," interrupted Becky, who was always between fire and water with these two whom she loved better than life itself, "let it shoin be enough. Go, Nathan, you said you had to see a prospect, and you, Yosel, came here, I want to talk to you."

"I'm busy now, Becky, I can't talk to you," said Joseph.

"Busy!" replied Becky. "Listen, Yosel, just take a look on yourself and you'll know why your son is like he is. Do you think it's a clientele you're talkin' to now? No, it's only your wife, and, believe me, Yosel, you'll first listen to me and be busy later."

So far into the night Joseph and Becky sat arguing over Nathan's career. It was a great problem with which they were faced, and both realized that their son was not to be retarded in his progress. But nevertheless Joseph was adamant in his refusal to finance Nathan's enterprise until Becky said: "I tell you, Yosel, if you won't give him a chence I will pawn my diamond earrings and all the neighbours will talk, but I'll give Nathan the money for the ground. Maybe he'll yet be a big man, and then, Yosel, you won't have to work so hard. You can spend your time at the school and the lodge and maybe we'll be able to take a trip to Eretz Yisroel, too."

It might have been the thought of his spending his time in Jewish activity, or the probable realization of a life-long dream to visit Palestine that finally won Joseph over to his wife's way of thinking, for he consented to provide Nathan with the necessary money to clinch the deal. The next morning Nathan and his father had another interview, this time a little less stormy than before. "Listen, Nathan, believe me you got a mother than can tell such stories she can wring blood from a stone. Do you know, she made me promise to give you the money for the ground in the suburbs?

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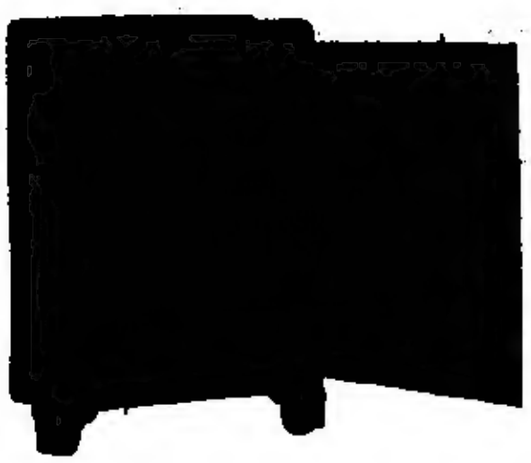

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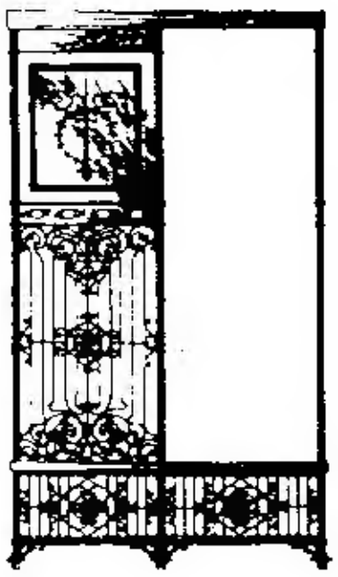

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But listen, Mr. Gembler, if you don't make profit, I want you should know you are no longer a partner in my beezness."

"All right, pop, you're in on this deal, and believe me, daddy, if this baby doesn't make good he'll work his fingers off and pay back every cent." And so the two shook hands on this proposition.

Two years had passed since the date that development was started on the suburban lots. Much to Nathan's disgust no inquiries or big transactions on the lots were very evident, and it looked as if his promises to make good were going to fail. Nathan had opened a suburban office under the name of "Suburban Development Company," J. Rush, president, and N. Rush, secretary and treasurer. The mere fact that he had changed the name of the firm had caused Joseph to invoke his wrath upon his son. "For so many years," said Joseph, "Rushunsky has been good enough name for me. And now you loafer, you come along and want to call it Rush. Nu, did you get scared that your buyers wouldn't come to you? You see what Rush did for them, instead of rushing to you, they rush away."

It happened that one day a man and his daughter, Isadore Goldenberg and Judith, were passing through that section of the suburbs where Nathan had his office. It must have been fate handling the cards. When the Goldenberg motor stalled in a driving rain, and Goldenberg and his daughter had to seek shelter in Nathan's office nearby, naturally they conversed, and between talking to Goldenberg and casting shy glances at his daughter, Nathan spent a very busy afternoon. Like all fathers who notice a young man developing an attraction toward their daughters, Goldenberg inquired about Nathan's business, his social standing and his plans for the suburban development. After learning who and what Nathan was, the game became a little more interesting, and Judith became a little more enthusiastic about Nathan, too.

"I'm a builder," said Goldenberg, "and you can believe me, when I tell you that on these lots a feller can build nice little houses that will sell for at least eight thousand dollars apiece."

"Well, Mr. Goldenberg," burst in Nathan, "if you will build the houses I will take the sole agency to sell and we'll clean up on this proposition fifty-fifty."

"Oh, do, daddy," said Judith, who by this time had become eager to know Nathan a little better. "I think that you could build adorable homes here, and I would be stenographer, while Mr. Rush could sell and all you'd have to do is reap the profits."

"You see, Rush," said Goldenberg, "even my daughter likes your proposition, and I tell you there isn't a cleverer little business woman than Judith in all New York."

The idea materialized and within one year, Gold-Rush, as the suburb was named, took on the aspect of an exclusive bungalow section. Homes were at a premium and by the time they were entirely built all were sold. The time came when the Gold-Rush company closed its office in that suburb. Judith, who had been on the job for fully a year, was busily packing a few of her belongings, such as a vanity case and the many nick-nacks that most stenographers keep in their desks. Nathan stood watching her and wondering whether this was to be the end of their relationship. Suddenly a brilliant idea took root in his mind and within five minutes it was fully grown. He turned to Judith and said: "Miss Judith, do you think it fair for you to leave an employer without even a week's notice?"

"But, Mr. Nat," replied Judith, "I knew you were closing this office and you didn't ask me to stay longer, so why should I give notice, you close to-day and I go to-day. If you want my services you'll bid for them."

"But, Judith, I do want your services, only not as a stenographer. From now on I'm going to deal in lots and I need a builder. Not a builder of lots, but a builder of the 'lots' of things I intend to do in life. Won't you help me as my wife?"

Judith, like all girls, demurred, argued and finally consented to marry Nathan, and with all the pride and enthusiasm of a young girl and taking Nathan's words as a cue, she said: "I thought all along that was exactly what you needed. I'll take a gamble and marry you, but I want a first mortgage on your affections and ambitions, and when my mortgage is called you must be able to pay with a full measure of love and success." Unlike most business deals this transaction was sealed, signed and delivered right then and there.

A few months later in the beautifully decorated synagogue of the Beni Yankev Congregation stood Joseph Rushunsky and his wife, Becky. They were waiting to see their son married to Judith Goldenberg, and Mrs. Rushunsky was beaming with pride and joy. As the wedding march struck up Becky turned to her husband and said: "Nu, Mr. President, maybe now you want to call Nathan a loafer, or maybe you want to say he's not related to you?"

"Becky," answered Joseph, "I tell you he is still a gembler, but he takes such beautiful chances that maybe yet some day he will be as big a man as I am. He's shoin a beezness man, and he's takin' a nice wife, money he has in the benk, now all he needs is to become president from a shool."

"Gott im Himmel!" said Becky. "Will you never give mine son credit for being a big man without he becomes president from a shool?" But none of this age-old "story" was heard by Nathan and Judith, for they were busy replying to certain questions with an "I do."

E. M. Lilien, whose death from heart failure occurred at Bad Wiener, was a well-known artist, who was responsible for the production of a very large number of works of art, mainly of Jewish interest. His work, which was for the most part tinged with the esoteric, was highly individualistic, and may be said to be of interest rather than of great permanent value.

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The Jest

By MILLIE COWEN

The storm came all of a sudden out of a clear sky, from nowhere—from everywhere. Sylvia fairly reveled in it. She loved the fierce wind. It made her feel so keenly alive. She loved the soft caress of the rain drops on her dainty skin. She loved the crunch of the crisp autumn leaves beneath her tread. Mother had insisted upon an umbrella, though her destination was but two short blocks from the car. She'd leave it at the drug store and call for it on the way home. No, that was too much trouble. She'd just have to carry it. It was amusing to see the crowd of bedraggled humanity struggling to get on the car, as if rain were a calamity. She was fortunate enough to get a seat. Just ahead of her was an Italian working woman, large-eyed, swarthy-skinned, with her two small children. All three of them were gorgeously bedecked in the unsubstantial finery of the poor. It had doubtless taken months of saving to buy the flimsy dresses, the overornate hats. Soon they would be no more. Five minutes in the downpour, and the utmost havoc would be wrought. The poor woman gazed in desperation at the swimming streets. She was trying to fashion a hat protector from a newspaper. Sylvia watched her with increasing sympathy. As the woman rose and pushed the bell, she spoke impulsively. "I won't need my umbrella. Would you like it?"

Amazement, unbelief, gratitude flashed in the expressive black eyes.

"Thank you."

She spoke the words as though she were invoking a blessing. She was at the door when she ran back.

"Where shall I bring it, Miss?"

Sylvia hastily took a card from her bag and handed it to her. She watched them get off. The children, safe under the miraculous shelter of the umbrella, waved at her as they crossed the street. Their grateful smiles warmed her heart.

Sylvia had such a pleasant afternoon. It was not until she reached home that she had a feeling of something wrong—a vague subconscious fear. As she was taking off her wraps, it became more definite. All at once she knew. The thought struck terror to her soul.

It couldn't be—it couldn't be possible!

Hastily, yet fearfully she took the cards out of her purse. Which one was missing? Which!!! She scattered them on her dresser. With a groan of dismay, she sank on the couch.

That card. She had given away that card! If it had happened to some one else it would have been funny—but to her—Heavens!

A few weeks' before, at a luncheon, she had been describing a young lawyer with whom she was casually acquainted, in such glowing terms that her chum in a spirit of mischief had taken one of her cards, run a line through Sylvia's name and address and substituted "Mrs. David Fels, Conway Building." Sylvia had laughingly slipped it into her purse, as her chum's mother jestingly said:

"Was nicht ist, kann werden."

She had meant to destroy it, but it had slipped her mind, and in her haste she had given the poor woman that card. Perhaps she would forget to return it. Perhaps she would mislay it! Still she looked honest. What was there to do? Nothing but wait. She grew hot and cold at the idea of David Fels seeing that card. What would he think? What could he think? The worst flirtation was mild compared to this. And he was so dignified! It would seem absolutely shameless to one who did not understand.

With each passing day, came a deeper sense of security and as the days merged into weeks, she stopped worrying, grew light-hearted again. Either the woman had mislaid the card or had deliberately decided to keep the umbrella. Truly she was born under a lucky star. With a song on her lips and a feeling of comfort and peace, for so long denied her, she selected a "best seller," and ensconced herself in the great rocker on the veranda. Four weeks of sheerest agony for nothing! Presently she was absorbed in her book. It was so interesting that she failed to hear the gate open and shut, failed to hear the footsteps that came nearer and nearer. It was the unpleasant sensation of someone watching her that finally aroused her.

"How-do-you-do."

There, beside her chair stood David Fels, smiling, and horror of horrors! he carried an umbrella. The worst had happened. She was speechless with surprise, shame, mortification.

"I trust I am not intruding, Miss Levy."

"No-o," she managed to stutter, looking superbly lovely with the rising colour mantling cheek and brow, the while she was envying Daniel his place in the lion's den and the fiery furnace.

"This is your property, I believe?" with a quizzical, humorous look in his laughing eyes.

"Thank you." Oh how foolish she was! Why hadn't she denied her ownership? No, it would have been useless, if he had seen the card.

He was even now holding it out to her.

"This, also, is yours, is it not?"

David Fels was having the time of his life. It was such sport to tease her. She was so childishly shy and embarrassed—and pretty. She didn't answer his question, kept her eyes resolutely away from him.

"Come, come, Miss Levy. Don't you think I can take a joke?"

So he thought she was deliberately joking with him. How awful!

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"It—it wasn't a joke," she blurted out indignantly, tearfully, unthinkingly.

"That alters the case entirely. I didn't dare lay the flattering unction to my soul that you meant it seriously!"

"Oh no, no, no—won't you please go away?" She buried her face in her arms.

"In just a moment. I don't want to seem ungallant or ungentlemanly, but I must justify myself for keeping your property for so long. About three weeks ago a foreign-looking woman got past my office boy and entered my office, all smiles. She put this umbrella on my desk, with the words, "Will you please give this to your wife. She's an angel. She kept us all from getting wet and spoiling all our clothes."

"You have made a mistake," I said.

"No, no," she insisted. Then from some hidden source she unearthed a bit of pasteboard and handed it to me. As he spoke he took her card from his pocket.

Sylvia, taking courage held out her hand for the card. She was already mentally tearing it in a million bits, and scattering it to the four winds.

"My wife's property is mine." (Smiling.)

"Please!"

"I'm a lawyer but you, too, know that possession— Besides I treasure it. I have a pleasure in its contemplation. It brings visions——"

What could she say! Would he never go and end her torture?

As if in answer to her thought, he rose.

"Good-bye, Miss Levy. I'm glad to have met you again."

"Good-bye. Thank you," she managed to say.

When he was gone long enough to make it safe, she rose and looked after him. At that unfortunate moment, he turned around as if expecting to see her and raised his hat. She hated him with a fierce hate. He must think she had looked after him on purpose. Well, hadn't she? It was the end of the world. And he was so handsome!

The next morning, while she was still in bed, rehearsing the events of the afternoon before, in increasing bitterness, the maid brought her a package. Such a queerly shaped package. Her hands tore feverishly at the beautiful ribbon with which it was fastened. Was it—could it be? At last! Undone.

From its swathings of tissue paper, there finally emerged an umbrella of flowers, a miniature replica of her own. She seized the card.

"In grateful recognition of an interesting half-hour. May I come again?"

Then he didn't think she was immodest, brazen! A load was lifted from her heart. She would answer at once.

"Thank you for the lovely flowers. I am always at home Friday nights."

Would he come? Would he come this week! Such a long time till Friday!

Friday! Of course he wouldn't come—but there wasn't any harm in putting on her best dress.

Eight o'clock! Nine o'clock! The bell!!!

Certainly Sylvia had no need of rouge to-night.

"It was good of you to let me come, Miss Levy. I forgot to tell you something the other day."

Was he going to tease her again?

"On second thought I don't know you well enough yet to give you my opinion of a girl who is innately sweet, and kind enough to do what you did for that poor woman."

Night, darkest night, but surely the sun was shining!

And later—months later—

"David have you that card yet?"

"Of course. I treasure it more with every passing day."

"Will you please give it to me?"

"Yes, on one condition."

"What?"

"That you make the superscription come true."

That blessed umbrella!

The Rumanian Cultural League awarded the first prize for artistic work to Arthur Kolnik, who has recently had an exhibition of his works in Czernowitz.

New Year's Greetings

The New Year always brings recollections of old friendships and old friends. It brings re-unions—you will again greet friends who are now living in other communities, friends with whom you would like to keep in touch at all times. Let "Long Distance" be the link. It brings the voice of a continent to your ear. Station-to-Station rates are low, and after 8.30 p.m.*, they are greatly reduced. Conserve valuable friendships by "Long Distance."

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TIP TOP TAILORS

The Hebrew Bible To-Day

By the REV. DR. J. ABELSON

Whittier sings:
We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old world-flowers of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

A Jew may admire the beauty of the lines and the truth they enshrine, but he is not necessarily struck with their originality. For the early literature of the Jews scintillates with expressions of the very same message. The Talmud and Midrash say, in many places, that the Torah actually preceded the creation of the world. This is a paradoxical statement bordering almost on the bizarre. Superficially regarded, it strikes one as an instance of an oriental exaggeration which has a verbal rather than a real significance. But yet it is not really so. The old rabbinic aphorism is more than a rabbinic conceit, with no correspondence in hard fact. It voices the colossal incomparable grandeur of the Book of Books—its all-comprehensiveness, its power over the heart of the world, its imperishable influence, its eternity. The Mishna compares the Jew's Bible—the Torah—to a vessel whose contents are so numerous and variegated that the more they are examined the more are the wonders which are brought to light. "Turn it over and turn it over again, for all is contained in it." This is, of course, an elaboration of the idea voiced in the Book of Job. "Its measure is longer than the earth and wider than the sea." The Midrash relates how, when the people of Israel were about to receive the Torah, God made the mountain of Sinai to bend over the heads of the assembled mutlitudes so as to cover them, just as a cask is covered by its lid. Sinai looked as though it were about to fall upon the Jewish nation, crush it and annihilate it forever. It was a dread moment for the people who, whilst in a state of frenzy at the expectation of the impending catastrophe, heard the Divine voice saying: "If ye now willingly receive My Torah, then well and good; if not, then the world and the fulness thereof must revert to the chaos which preceded the creation." But the Jewish people assented to the Torah and its behests; and thus was the world saved for all future time. The gist of this Midrash is this: The people of Israel had to accept the Torah, if only to keep the world going and make it a worthy place. Of course it had to be so. Without the Torah there could be no world, because there could be no humanity, no justice, no pity for the poor, no salvation, no hope, no future to look forward to. What would have been the use of creation had it served only a material end with no underlying spiritual purpose, such as the Torah embodies and typifies? "God created the universe whilst gazing at the Torah." So says another rabbinic passage. Another, again, says that the Torah was the "workman" who did the world's creation for God, the Divine Architect and Master. All these maxims point to the same idea. The Hebrew Bible—the Torah—is mankind's Charter. It is the prime refiner, education and inspirer of men. It is the fountain-head, the root and ground of everything worth living for.

From the ideas which are given expression to in innumerable forms by the old rabbinic teachers, further ideas are generated and fly off in all directions, like sparks from a blacksmith's anvil. But it is only possible to touch very lightly upon such a vast subject. The Jew of to-day who ponders upon the meanings of these old-world extravagant praises of the Torah is inspired to think of it as something that really and truly belongs to him in some exceptional sense, something that really and truly concerns him and his people very deeply. But yet his conscience upbraids him with the taunt, that he, in the main, treats it as though it did not belong to him, as though it concerned him in a very negligible sense. Isaiah, the prophet, says to the people of his day.

"The ox knoweth his owner,
And the ass his master's crib;
Israel hath not known,
My people hath not considered."

I believe the taunt is as true of the Jew of to-day as it was true of the Jew of the days of the great prophet of Jerusalem. The Hebrew Bible and the Jew are strangers to one another. In a Jewish house the Hebrew Bible lies unused and unopened in an unknown and unvisited corner of the bookcase. The factors making for this estrangement and neglect are many. But they could be surmounted, if only the Jew of to-day envisaged the problem from the right angle. Let us see. There is, in the first place, the sceptical attitude which is rampant universally towards religion, towards all religions. And if the Bible is religion's representative book, then it goes without saying that it suffers a great deal from the slings and arrows of the common depreciation at the basis of which lie the intellectual unrest and the materialistic temper of the present age. The modern study of the physical sciences, the wonderful discoveries revealed by science, the bringing to light of so many of the hitherto unfathomed secrets of Nature by the instrument of science, the transformations, the new interests and the new pleasures introduced into the ordinary daily life by the application of scientific wisdom—all these influences have tended to materialize the people's minds and weaken considerably the religious sentiment. Another operating factor consists in the recent advancements and discoveries in the psychic science, which is also playing no small part in the unsettling of organized religion. Both

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Jew and Christian are getting to feel that the creeds of synagogue and church are weak and unsound when compared with what they consider to be the unshakable truths revealed by the study of the psychic and psychological currents and under-currents which flow through the mysterious channel of the human mind.

But in my opinion, however much credence people may give to these views, it is a pity that they should allow themselves to be led thereby to a depreciation of the Hebrew Bible and its message. This argument applies particularly to the Jew and to his particular attitude to his Torah—the Hebrew Bible. For the Torah teaches certain necessary truths which neither physical nor psycical science ever can or ever will set out to teach. You cannot learn religion from the chemical laboratory. You cannot imbibe morality by observing the phenomena of the subliminal consciousness. Whilst these and similar fields of knowledge are worth cultivating by every one who seeks culture, the crop which they yield can never take the place of—because they can never be commensurate with—the message of the Hebrew Bible. Every Jew worthy of the name must have some text-book from which he can draw the rudiments of his raison d'etre as a Jew. The Torah is not only the supreme guide to Judaism as a creed, it is the supreme guide to Judaism as an organized system of social ethics upon which all that is best in civilization rests.

From this latter point of view the unique distinction of the Hebrew Bible is its unremitting passionate insistence upon the eternal values of justice and righteousness. Matthew Arnold has called it "Israel's master-passion." The great work of the Hebrew prophets was to imprint this idea in letters of undying fire upon a world that can never learn the lesson too well. All the great men, as well as all the great codes that have spoken on this subject have taken their cue from the prophetic literature of the Old Testament: "Learn well; seek justice; relieve the oppressed; judge the fatherless; plead for the widow." These texts are the moral pillars of humanity for all time. From Abraham to Job, from Amos and Isaiah to Lassalle and Disraeli, there has gone through the Jewish heart the incessant cry for righteousness and justice in all the political, industrial and social interests of life. Justice is, in the Jewish belief, the foundation of God's throne; and without it the whole social structure totters and falls.

Moreover, the old Hebrew conception of Zedukah means both "justice" and "charity." The doing of charity is the doing of justice. Charity is the just claim which the poor and needy have upon society. In assisting the poor we are merely giving to them what is due to them from us. "In this Scriptural command," says Geiger, "there is a height of conception, a sublimity of moral view which compels the reverence of all." The progressive democratic humanization of our present-day social legislation, which is getting to recognize more and more that the poor and the sick and the unemployed have a just claim upon our sympathies is but a harking back to the principles enunciated by the Hebrew Bible.

But it will be said by some that the whole trouble really arises from another quarter. The desuetude into which the Hebrew Bible has fallen is really due to the onslaughts made upon its authenticity by the higher criticism, to whose reasoned and learned decisions every unbiased person must defer. This opinion is very strongly held. And thus it comes about that the Torah is being stripped of its age-old sovereign diadem and is being relegated to the rank of an ordinary book—only, perhaps, a little better. But as against all this, it must be said that much as one admires the learned scholarships of the higher critics, as well as the flood of light which their labours have thrown upon many a dark patch in the Biblical field, the Jew of to-day is seriously blundering if he regards this branch of criticism as being of the essence of the Hebrew Bible. The tragedy is that the Jew reads too much about the Hebrew Bible, and too little of it. He cannot see the wood for the trees. Theories come and theories go. Critical thought about the Bible is in a constant state of flux, and there is no final certainty. There is no solid reason why we should allow our judgment to be warped or our appreciation to be influenced by the fitful gusts of critical theories. There is something about the Torah which raises it above the caprice of men's changeful opinions, and which makes it immune from all the slings and arrows of time. But if Jews do not, or cannot, read it in the original, how can they get to know this cardinal fact about it? For the Hebrew Bible's undying grandeur consists not only in its moral and religious message, but in the superb literary style in which that message is encased. "Thy words," says Jeremiah, "were found and I did not eat them; and thy words were unto me a joy and the rejoicing of mine heart." I believe that if the Jew of to-day read the Hebrew Bible merely as a book, and without any religious motive whatsoever, he could not help being influenced by it to become a more religious Jew. Its poetry would touch him to finer issues. Goethe tells us that the words which rose naturally to his lips when he stood on the top of the Brocken were:

"What is man that thou are mindful of him?

"And the son of man that thou rememberest him?"

What applied to Goethe applies to us all, in some measure or other. When the human feelings are stirred to their depths and express themselves in language, the language is that of no other book in the world than that of the poetry of the Hebrew Bible. The old sages of the Talmud spoke rightly when they said that the Torah had, perforce, to precede the creation of the world. The kingdom of the spirit had to come before the kingdom of earth, which is only secondary and accessory to it. The ancient epigram about the Torah rings eternally true: "Turn it over and turn it over again, for all is contained in it."—London Guardian.

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The Faith of an Agnostic

Huxley's Centenary Recalls His Attitude Toward Jews and Judaism

By CLARENCE I. FREED

Great scientists, as a rule, do not lose much sleep over questions of theology; they leave such matters to theologians. They concern themselves more with man's material progress than with his spiritual development. Perhaps it is best. But such was not the case with Thomas H. Huxley, the centenary of whose birth is commemorated this month and who is best known to posterity as the foremost champion of Darwin's theory of evolution.

Huxley was not content with science alone. Although highly rated as biologist, educator and naturalist, he adventured also into the field of theological investigation as a seeker after truth. A confirmed hater of all sham and humbug, he had the courage to express his views on theology and to engage in religious controversy even though it threatened to blast his career and alienate him from his friends. Fortunately, his most bitter opponents realized the honesty and sincerity of the great agnostic. Despite Huxley's heterodoxy, which seemed to churchmen to verge on the sacrilegious, they could not help admiring the great scientist's brilliant intellect. Nor could they help respecting the uprightness of his character.

In many a Victorian household the name of Huxley was anathema. He was dubbed an infidel and heretic. Some honest souls felt convinced that he was damned beyond hope of redemption. But Huxley was hardly as black as he was painted. He had no quarrel with religion pure and undefiled. He merely refused to accept its trappings as manifested by the then accepted religious doctrines. Moreover, he declined to accept the Bible as a miraculous revelation or as a work of divine inspiration. He regarded it as a great work of literature, the greatest in the English language and of inestimable value as a text-book of morality. But he took pains to show that it was misleading as a record of fact and could not stand the test of scientific investigation.

Huxley said some very nice things about the Jews and Judaism which one is tempted to quote. He had no reason to flatter. He would probably have scorned to do so under any circumstances. He did not hesitate to attack the cosmogony of the Old Testament, as contained in the Book of Genesis, when it ran counter to his pet theory of evolution. In his "Science and Hebrew Tradition," he discounts all the miraculous happenings therein recorded as incredible. Huxley finds this record antagonistic to modern scientific doctrines which are supported by scientific evidence. He does not affirm that miracles are impossible or that they might not happen, but Huxley demands proof. Otherwise he refuses to believe in them.

Yet despite these animadversions with regard to the Old Testament, it would seem that Huxley was more of a Jew than he ever was a Christian. At least, he seems to have had a predilection for Judaism despite his agnosticism. He comes out rather pointblank in a letter to a friend in which he says: "I have a great respect for the Nazarenism of Jesus—very little for later Christianity. But the only religion that appeals to me is prophetic Judaism. Add to it something from the best Stoics and something from Spinoza and something from Goethe and there is a religion for men."

What could be plainer as an article of faith even though somewhat involved? But in this connection it is interesting to note in what high esteem Spinoza was held by Huxley. In another letter, indited in 1894, a year prior to his death, Huxley says: "Lately I have been re-reading Spinoza (much read and little understood in my youth). But that noblest of Jews must have planted no end of germs in my brains for I see that what I have to say is in principle what he had to say, in modern language."

In many other letters Huxley reveals his respect for Jews individually and collectively. While expressing his unbounded admiration for the ancient Greeks, referring to them as the "real Chosen People," he finds them lacking in one essential virtue characteristic of the Jew. "They (the Greeks) fell short of the Jews in morality," he observes. "The Jew, however he fell short in other respects, set himself a certain standard in cleanliness of life, and would not fall below it. The more creditable to him, because these vices were the offspring of the Semitic races among whom the Jew lived."

But the following tribute must be taken with a grain of salt. It is not unmixed with a feeling of resentment. To the Orthodox element among Jews it will taste like a bitter pill even though sugar-coated. But of course Huxley was merely expressing an honest, if somewhat hasty, opinion when he wrote: "The most remarkable achievement of the Jew was to impose on Europe for eighteen centuries his own superstitions—his ideas of the supernatural. Jahveh was no more than Zeus or Milcom (Moloch); yet the Jew got established the belief in the inspiration of his Bible and his Law. If I were a Jew, I would have the same contempt as he has for the Christian who acted in this way towards me, who took my ideas and scorned me for clinging to them."

Truly a remarkable achievement, but Huxley seems to suggest that it was not quite laudable. Moreover, his placing of Zeus and Milcom or Moloch in the same category with Jahveh sounds somewhat too sweeping and arbitrary. As for the Jew harbouring contempt for the Christian, under no circumstance can he afford to indulge in the luxury of such a feeling. But one can readily forgive Huxley when we read another tribute which seems to come straight from the

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beart. It is the noblest tribute that the great agnostic ever paid to Judaism and the one most frequently quoted. It reads as follows:

"In the eighth century B.C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle. 'And what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?' If any so-called religion takes away from the saying of Micah, I think it wantonly mutilates, while if it adds thereto, I think it obscures the perfect ideal of religion."

As a confirmed agnostic, Huxley did not believe in the immortality of the soul in the Biblical sense with its promise of future rewards and punishments. In commenting upon this subject, he wrote partly as follows: " . . . it may be well to remember that the highest level of moral aspiration recorded in history was reached by a few ancient Jews—Micah, Isaiah and the rest—who took no count whatever of what or what might not happen to them after death. It is not obvious to me why the same point should not by and by be reached by the Gentiles."

Comparing the Jew of his age with those of ancient times, Huxley finds a "curious similarity." He attributes to them the virtue of being "singularly high-minded and pure"—despite some of the ignoble occupations in which they have been placed. This trait, together with his intense clanishness and a sense of superiority to the Gentile, Huxley believes is the secret of the Jew's success. Which strikes one as a rather poor explanation coming from a great scientist. If non-Jews will persist in imputing to us a feeling or sense of superiority, we will surely end up by becoming inordinately vain. So it is good to remember what Micah said and walk humbly.

From the above excerpts is is evident that Huxley had no quarrel with Jews or Judaism. These are but a few of the nice things he has said about us. It was a courageous thing for him to do. Nowadays, if a non-Jew in our midst writes a book or treatise in our praise, we might perhaps question the author's motives, which may not always be disinterested. But Huxley had nothing to gain and everything to lost. If he showed a predilection in favour of Jews and Judaism, it was with no thought of flattering us or to court our esteem. Huxley meant every word. No man was more sincere in the expression of an honest opinion. After reading Huxley it seems no great misfortune to be a Jew. On the contrary, it seems rather a privilege.

The death occurred in Berlin last month, at the age of 91, of the well-known composer and art collector, Moritz Jaffe. As a young man, Jaffe was a pupil of Sarasate and achieved considerable success as a violinist. He then took up composition and wrote several operas, a number of orchestral works and many songs. He gave up active musical activity, however, in favour of art collecting, and became one of the most famous art collectors in Europe. His picture galleries contain a number of priceless works. During the period of the currency inflation when Germany passed through a severe economic crisis, he devoted himself to the support of artists and brain workers generally, and among other things established an endowment fund for poor authors.

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Vacational Observations

Women have an understanding among themselves that man is essentially a child: "Every man needs to be mothered from cradle to grave. He cannot be trusted without the woman, child that he is. A successful mother is always a successful wife, for she instinctively includes her husband among her children and, accordingly, treats him with patience, forbearance and benignity." That is how articulate women express it and how inarticulate women feel it.

Among themselves men laugh at the naivete of the woman. They know that they are not children, that they do things to hurt and things to please pretty consciously. But they would not disabuse the woman's mind from what turns out to be a convenient-for-them illusion. For the hypothesis of the perennial childishness of the man is the most workable invention ever since mating became a regulated social institution. In theory no wilful ethical transgression is excusable, and man would not dare to justify his digressions on the plea of childish incompetence. But by reducing the moral competence of the man to that of a child, the woman impliedly reduces likewise the crime of his escapades, and with that, of course, the hurt to her own pride. A cynical friend of ours suggested, apropos these reflections of ours, that he could see nothing but prudishness in the woman's postulate of the perennial childishness of man, while another one remarked that he could see in it neither naivete nor stultification, but a great deep truth, namely, that the child is the supreme realm of the woman, her soul incarnate, as it were, that it is therefore well nigh impossible for her to penetrate beyond her own supreme realm: She sees in man that which is kin and native to her, the thing in which her own being dwells—the child.

Now, quite apart of such connotations as the woman is pleased to give to the word child, it is a fact that the adult man frequently relapses into childish nonsensicals, because, as we think, it is urgent that we occasionally fall back on our nativity, if only to relax from the stiff posture into which civilization had placed us. In comparison with the woman, man is at a great disadvantage. It is permissible for the woman to be absurd occasionally, for man has granted her that right, by extending the concept of "feminine grace" to include most of the inconsistencies and the inconstancies of the female. Should she laugh not apropos, there is atonement in her dimples and in her pretty teeth, and should she frown and sulk without warrant, she still has the asset of "temper." But a man is simply a fool to laugh without point, and he surely is mean to display temper without cause. The world is relentless that way towards the adult generally, and only man is an adult. The rest of humanity are simply women and children. No wonder that serious men say at times very simple and foolish things. They are in an unbearably stiff position, and they must relax, child-like.

To cite but one instance: In the Semitic room of the New York Public Library we met with a type we thought long ago extinct in this country. For minutes at a stretch we sat marvelling at the soft, beautiful and rich face, which reflected unmistakably the mystic and scholar combined, something of the White Russian learned Chassid of the "Chabad" school. But we were somewhat baffled by the aspect of the gentleman's back, which was worldly and matter of fact, and altogether contradicting the suggestion of the "Bittul Hayesh," the negation of the sordid reality of life which emanated from his face. It was as though the man had had his face turned away from the world and his back turned upon it. One thing we were sure of: The man was a scholar or a mystic, or both. What else would a man do in the Semitic room of the world's greatest library, with such a face? But to make things sure, we asked the librarian who the gentleman might be:

"He got you, too?" replied the pretty librarian with a note of triumph in her voice. "Everybody is curious to know who that gentleman is. Just to try you out, what sort of book would you take him to read? Would you venture a guess?"

I explained that I was not certain whether he be a "chassid" or a mith-nagged," that I therefore could not tell whether he is reading a treatise on the Mystery of Mysteries or just a response on the dietary laws. "You see, the front and the back of the man do not agree," I apologized.

The sly librarian suggested that we steal ourselves behind the back of the man and steal a glance into the book before him. Lo! it was "Tavish der Milchiger," by Sholom Alechem, which the man with the soft, beautiful and scholarly looking face was reading, in the Semitic room of New York's library. "And he comes here almost every other day, with pockets full of cheap candies and peanuts, which he devours lustily, while reading the vernacular," added the librarian triumphantly, but adding, thoughtfully: "But they say he is a scholar for all that."

The man stood bare in his utter childishness. With such a face one cannot afford to stoop down to the reading of just "stories" in the vernacular, much less can one afford to eat raisins and peanuts and cheap candies. At home and among acquaintances, one is a "lamdan" with such a face, and must behave with the dignity and stiffness of such. So the library is made the convenient excuse for promiscuity. Reading Yiddish for a lamdan, and biting on a peanut promiscuously is an escapade of a sort for people of a kind. But no matter what the details be, it all flows from the same source—the urge we all experience to relax and fall back on our childhood and nativity.—The Jewish Advocate.

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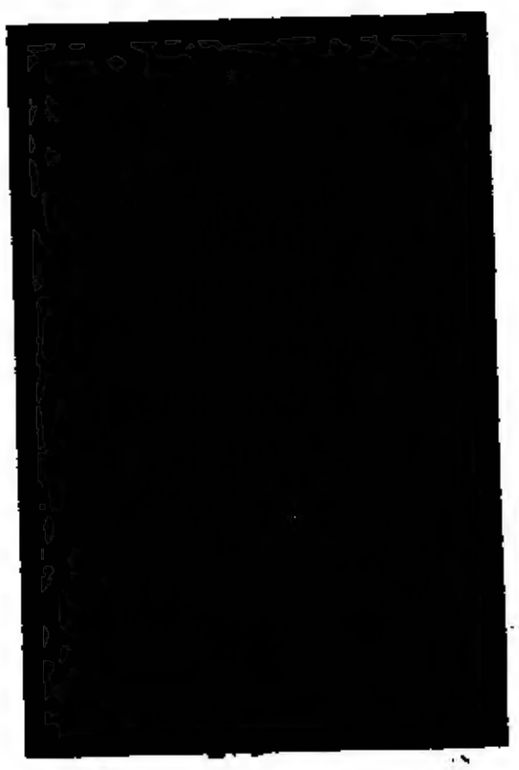

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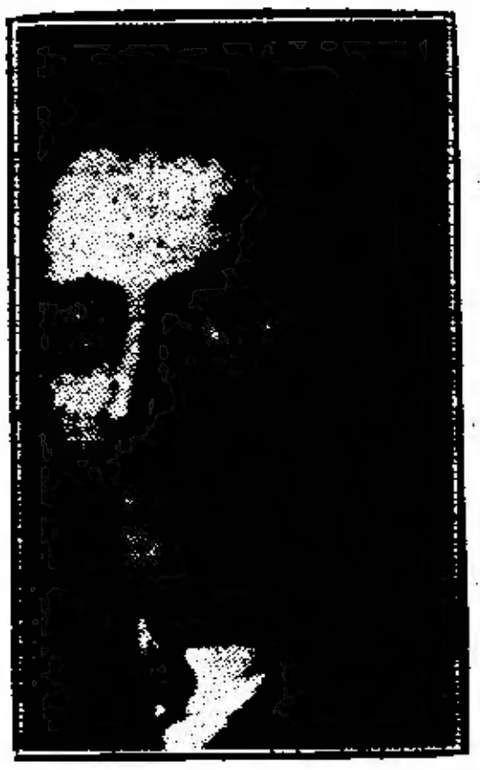

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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Mr. and Mrs. Louis Chankin
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Mr. and Mrs. H. L. Davidson and family
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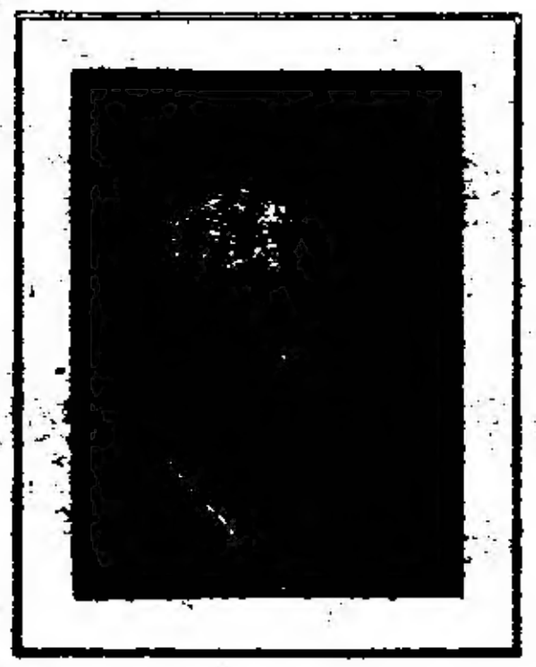
Extend to all their friends and relatives their best wishes with the compliments of the season.

Continued on page 46

Hon. Edmund Bristol, P.C., K.C.

M.P. FOR TORONTO CENTRE
SINCE APRIL, 1905



takes this opportunity to express to the Jewish community his heartiest wishes for a Happy and Prosperous New Year.

1925—5686

In Defense of His Faith

By S. Rubinoff, Toronto

The town of Modin was in great tumult. A Grecian officer with some soldiers, bearing orders that Matthias, the high priest of Modin, should offer sacrifice of swine on the village altar, had arrived in the morning, and had ordered that Matthias, together with the chief citizens, should assemble at the altar an hour before sundown, in readiness to perform the commands which he bore. Otherwise he threatened to exterminate the entire population of Modin.

It was now growing dusk. In a little over an hour the sun would set. Appelles, the leader of the Grecian troops, was already marshalling his men, preparatory to leading them to the altar where the sacrifice was to take place, but Matthias had not yet appeared. Early that morning he, together with his five sons, had gone to the mountain for some unknown reason, and nothing had been heard from him since. Fleet messengers had been dispatched by the citizens of Modin to seek him out, for they were in great fear lest he should not arrive in time and Appelles carry out his bloody threat, which they knew full well he would have no scruples of putting into execution.

Although the citizens had no doubt that Matthias would never execute the commands of the Greeks, knowing him to be a true believer in God, nevertheless his presence and the presence of his five sturdy sons always inspired great confidence and never failed to banish all fear and misgivings from their hearts. And now they waited with hope and fear for his arrival, hope that his presence always brought, fear that harm befall him at the hands of the Greeks.

The Grecians, with Appelles at their head, have taken up their position to the right of the altar. The sun sinks lower and lower. A great terror takes possession of the Jewish populace, as the time appointed draws near. At an order from Appelles the Greeks draw their swords. The Jews are growing panicky. They are like sheep without a shepherd. A great danger is approaching. How to protect themselves? There is none to give the word. There is none to sway them under his single rule, and make his will supreme.

But now a young priest steps forth and, approaching Appelles, falls before him. "O mighty Greek, I will do thy bidding, though I forfeit my soul, but harm not my people."

Appelles looked at the kneeling priest with contempt. "It is not thee whom I want to do sacrifice but him, Matthias, the high priest of Modin. And if he comes not within the allotted time, I shall do as I have spoken, and thou," he added with a wicked smile, "shall be the first to feel the sharpness of my blade."

At this moment hysterical shrieks of joy and fear broke forth from among the throng. The multitude parted and Matthias, followed closely by a score of men, all armed with knives and swords, appeared in front.

Appelles, although at first taken back at the sudden and unexpected appearance of Matthias and his following, and at the sight of weapons, almost immediately, however, regained his wonted self-assurance, having full confidence in his belief that the Jews would not dare attack him. So he said in a tone of impatience to the stately old man with the long, flowing white beard, who had just arrived: "Old man, we have waited long enough for thee. Even too long. It is not my wont to be kept waiting for such as thou, or any of thy nation. Perform the sacrifice at once! It is even now an hour before sundown."

A calm smile of supreme contempt for a moment pervaded the face of Matthias. Then, looking boldly at the Greek, he replied in a clear, even, fearless voice: "Who art thou, that dare command thus Matthias, the high priest of Modin, a descendant from the illustrious Asamoneus."

"Dare!" Appelles cried in rage. "Old man, knowest thou that thou art speaking to Appelles, an officer dispatched by the mighty Antiochus, to enforce his orders that thou dost sacrifice a swine on this altar to the gods. And if thou dost not perform his commands at once, I will slay thee and all thy people assembled here. Then wilt thou know who I am that dare!"

"Threatenest thou me with death, rash man and fool that thou art?" Matthias now fully aroused cried in return. "Me, who will bear with joy a thousand deaths for the glory of my God! Thinkest thou that threats such as thine will draw me away from the righteous path to follow the foul ways which thou wouldst force me to traverse? Thinkest thou that for fear of death I would forsake Him, whose power and glory are everlasting and throw myself on the tender mercies of one who is only mortal and whose glory, although it may shine in splendour to-day, may dwindle into oblivion on the morrow? Fool! Fool indeed, to harbour such thoughts."

The leader of the Grecian troops was abashed. The loftiness and fearlessness of the priest's tone utterly broke his former determination of slaughtering the inhabitants of Modin if Matthias refused to conduct the

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sacrifice. There was something in his tone and in the conduct of those people that stood immediately behind him, that warned him of great danger, or even death, if he tried to put his threat into execution. But it was of the utmost importance that he should not appear to be beaten before the eyes of the multitude, for this could only result in further sedition in other parts of the country.

Although it was highly desirable that Matthias himself should perform the sacrifice, nevertheless it would be far too dangerous to compel Matthias to do his bidding, and as it was necessary to save some of his prestige, he called aloud upon Jeras to perform the sacrifice.

Immediately there stepped forth from among the throng a man whose appearance showed him to be of Jewish descent, but whose dress was slightly Hellenized. This man was a dweller in Modin but he had abandoned his God and turned traitor to his people. In fact it was he who told the Greeks to come to Modin as being a place where the Jewish worship was carried on, though strictly forbidden.

A deathly silence filled the air, all eyes gazing with burning hate on Jeras. He had already advanced three steps to the altar, when the clear warning voice of Matthias cut through the silence.

"Take heed, Jeras. Take heed, and harken to my voice. I take a solemn vow before my God and before my people that if my eyes ever behold one of my nation offering sacrifice to Him of unholy things, him will I slay with mine own hands, and the blood be upon his head."

Jeras stopped abruptly, and turning around, looked at Matthias. An ashen whiteness overspread the traitor's face. There was something in the old man's eye which told him that the threat was made in deadly earnest, and would be put into immediate execution if the occasion demanded it. And the occasion was here. To sacrifice was to court immediate death. Not to sacrifice was equally dangerous. For he knew that Appelles, in his present mood, would show him no mercy. Helplessly he gazed around him.

At this moment a bitter laugh broke the silence once again and Appelles spoke in a tone full of scorn and sarcasm. "Truly a good and brave Hellen art thou, my faithful Jeras. Brave indeed, thou knave." His voice now suddenly turned to anger. "Art thou afraid of that old loon, who could not slay a rabbit? Afraid when we are here to protect your worthless life? Advance and perform the sacrifice, at once, before my just anger overcomes my better inclinations, and I perform sacrifice of thee."

With this threat ringing in his ears, Jeras hesitated no longer, but advancing to the altar, he raised the sacrificial knife and was about to plunge it into the writhing swine, when a piercing cry fixed his hand in the air.

"Beware, Jeras, beware!"

He did not heed the warning cry and plunged the knife down, but it never found its bloody sheath; another knife more sure and swift and guided by deadly vengeance struck first and Jeras fell dead without a cry, a dagger in his heart. Above him stood Matthias, a look of holy horror in his eyes.

The signal had been given. At the same moment that Matthias dashed towards Jeras, the armed men behind him bounded towards the Greeks who, although with swords drawn, were taken completely by surprise. Before they could put themselves either in a defensive or agressive position, several were already slain by the long knives of the Jews. The remaining Greeks, however, with Appelles, a soldier of many battles, directing their movements, now formed themselves into a solid square, and began to defend themselves with great courage and skill. The Jews headed by Judas, the third son of Matthias, a tall, handsome, dark-eyed man with a black beard, pressed them closely, exhibiting great daring and reckless bravery. Again and again the Jews hurled themselves against their enemies, but these, keeping in solid formation, were successful in frustrating every attempt to break their line.

Suddenly the Jews ceased to attack. The majority of the multitude withdrew to a great distance and there remained only near the Greeks the fighting men, and of these only about three-fourths of the number who had hitherto engaged them. These now again advanced with great caution upon the Greeks. Suddenly a shout of terror burst forth from the multitude, and cries of "Greeks! Greeks!" were heard.

On hearing this, the Jews who were again about to engage the Greeks turned about and fled, pursued by the heavy-armed Greeks. At this moment, however, a number of Jews who were in hiding among some rocks which were not far distant from the altar, dashed in pursuit of the pursuing Greeks. They, being taken in the rear, with their line broken, and also being attacked in front by the Jews whom they were so intently pursuing, offered very little resistance, and they were all slain.

Immediately after the Greeks were finally overcome, Matthias called the Jews around him and spoke to them.

"My brethren, we have this day performed a great deed, a deed which will be remembered throughout ages. For we are the first who dared to oppose the command of the Greeks to shame our God, with open force. Many more will now follow our examples, my brethren, and with the help of His mighty arm we will purify our temple and drive our enemies from our homes and our country.

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"But ye must also know, my brethren, that we have this day stirred a hornet's nest. A great swarm of our enemies will come to seek us; therefore must we flee, and this immediately, for there may be more traitors in our midst who are even now hastening for our destruction. Countrymen, the time is short. Let everyone among ye search his soul and let all those among you who are zealous for the laws of the country and for the worship of God, follow me."

A great tumult arose from the multitude.

"Lead us, O Matthias, and we will follow thee, and thy sons whither thou shalt lead us."

Matthias for a moment proudly surveyed the enthusiastic throng.

"Then away, my countrymen, let us away."

Then demolishing and destroying the altar, he and his sons and the vast majority of the multitude departed in great haste to the mountains, leaving behind them in Modin all their worldly belongings which had been accumulated by them and their parents and their grandparents, with so much pain and love. (To be continued)

The Stranger Within Our Gates

The assimilation of the foreign immigrant and his training in Canadian citizenship and ideals is a great problem. To develop her vast potentialities Canada depends to a large extent on immigration, and alluring inducements are held out to Europeans to come and settle amongst us.

Yet too often we are indifferent to the sensibilities of the non-English-speaking immigrant and are inclined to look upon him half with pity, half with contempt.

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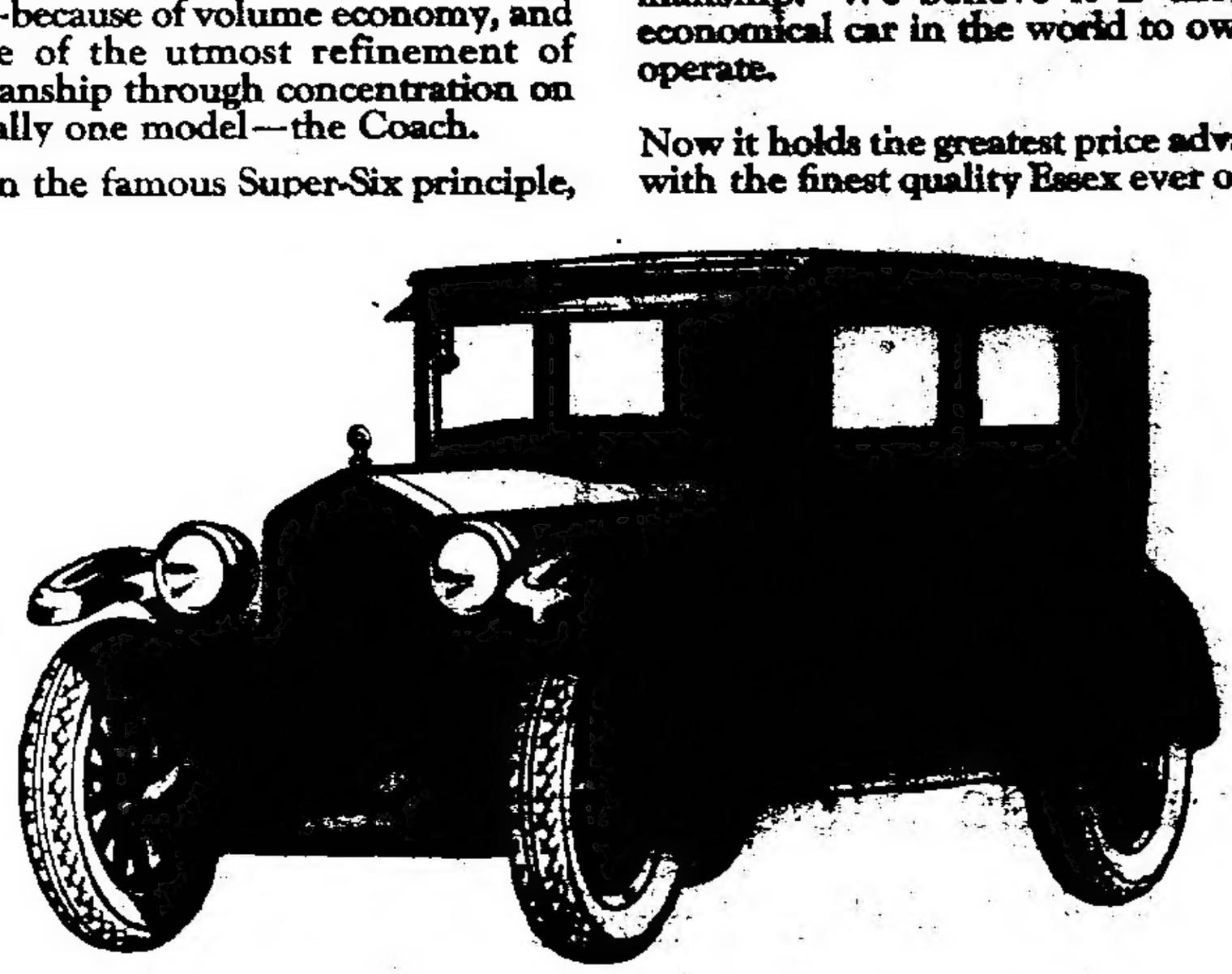

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Evening Classes begin Monday, October 5, 7.30 p.m., in Central School, Shaw Street, just north of College Street; Western Branch in Annette Street School; Northern Branch in North Toronto Collegiate Institute; Eastern School, Chatham and Pfain Avenues, just south of Danforth Avenue.

SUBJECTS: Bookkeeping, Accounting, Penmanship, Shorthand, Typewriting, Arithmetic, Algebra, Rapid Calculation, Business Law, Spelling and Business English, English Literature, Salesmanship, Advertising, Public Speaking, Commercial French, Commercial Spanish, Civil Service, etc.

REGISTRATION: Begins in all four schools on Monday, September 28, at 7.30 p.m., and continues in Central School and Eastern School on each evening thereafter, and in the branch schools on Wednesdays and Mondays thereafter. Registration fee $2.00, to be returned to those who attend eighty-five per cent. of their lessons.

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Will open September 28, 1925, at 7.30 p.m., in the following collegiates:

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All subjects will be taught that are required for admission to any Faculty of University and for First Class Teachers' Certificates. These classes are especially helpful to public school teachers qualifying for higher certificates. To ensure admission, students must register at 7.30 p.m. some evening of the week beginning September 21, 1925. Register early.

A. O. L. BURNESS, Chairman, Management Committee.
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The English, Irish or Scotch immigrant can generally take care of himself, and finds himself in a more or less congenial and familiar atmosphere among brothers of the blood; but the lot of the non-English-speaking immigrant is, as a rule, far from being happy. Too often we do not try to put ourselves in his place and visualize his difficulties—his lack of familiarity with our language and customs, his deprivation of sympathy in a strange country among strange faces, his homesickness, his sense of isolation, and in too many cases his bitter, heart-breaking realization that he is looked down upon and regarded as racially and socially inferior to the patronizing or domineering Anglo-Saxon.

In such plight, for sociability, comfort, sympathy, understanding, encouragement and mutual helpfulness, he naturally seeks out his own kind and is drawn into ethnical association with brothers of the blood. Yet we blame him for his supposed "clannishness," when "clannishness" in his case is only the herd instinct of self-protection and the natural drawing of like unto like. For that matter we of British stock—we English, Irish and Scotch-Canadians—are also "clannish."

Blaming the Foreigner

We draw together in groups and clubs and associations and settlements and communities of ethnical homogeneity, each racial group feeling itself just a little bit better than the others and every group cherishing and perpetuating its own ideals, traditions and prejudices.

Let us not, then, blame the "foreigner" for alleged faults of which we are ourselves guilty, but rather let us try to welcome, comfort, understand, help, and to more quickly adopt and assimilate the stranger within our gates.

Both here in Canada, and over the border in the States, the Anglo-Saxon, or English-speaking white man, is harsh and repellant in his attitude to those not of his blood. On either side the international line the epithet of contempt too easily falls from our complacent lips. The non-English-speaking immigrant, with all his noble qualities, all his fine sensibilities, all his throbbing and sensitive nature, all his aspirations for higher things and his misunderstood yearning for sympathy and brotherhood, is too often in our easy jargon of contempt the "Wop," the "Dago," the "Sheeny," the "Hunky" or the "Polack." To all of us he is generally the "foreigner"— the something unintelligible, isolated, suspect and taboo to the rest of us.

This is not the attitude that will make good citizens or loyal Canadians of the Italian or the Pole or the Ruthenian. A warm understanding and sympathetic spirit of brotherhood alone can melt the aloofness, the loneliness, the suspicion and the sullenness too often engendered by our cold treatment.

These aliens come here not only for their own good, but for the good of Canada. In a generation or two they will be fused with our blood and part of our race. What kind of Canadians they will be and their children's children will be, will be determined largely by the attitude towards them of the native Canadian in the first bewildering and heart-breaking years of their loneliness, home-sickness and baffling new experiences in a strange land among strange people. They are waiting to be understood and accepted; they are longing for sympathy and kindness.

The Slav in the West is Canada's great immigrant problem. Among a mass of condemnatory criticism it is refreshing to find a word of appreciation and sympathy from J. L. W. Laurie in the "Empire Review." Mr. Laurie writes:

"As for those with us, the best method of gaining their affection, of breaking down their petty prejudices and local patriotism, is to show them that we are glad to have them, and that we consider them a valuable asset. We must discard the idea that we are a race superior; we must not act as though we thought ourselves equals of the gods on Olympus. The 'new Canadians' will respond to courtesy and kindness, will appreciate our endeavours to help them if we do not patronize them. Let us help them over their difficulties, and make allowance for their errors. . . . .

"I have broken their bread and eaten their salt, and have never experienced anything but kindness, respect and hospitality. The Slav is generous to a fault; though he is cold, you will be given the seat by the fire; though he is hungry, you will be given the loaf. Treat him as an equal, as a friend and as a gentleman, and he will never give you cause to regret it."

"This is the right spirit," comments the "Globe." "Foreigners are sometimes accused of 'herding together,' but that may be largely the fault of those who refuse to associate with them. Attachment to the land of their birth and love of old customs must be expected to endure for a time. But in the long run the new country is bound to surpass the old in its hold on their affections."—Catholic Register.

The new building of Congregation Ohev Sholem, Kansas City, will be dedicated and formally thrown open for inspection next Sunday. The auditorium will seat 550 persons. The first floor of the new building contains a hall capable of seating 300 persons.

Help the Ukrainian Jewish Orphans!

Appeals will be made on **Rosh Hashonah** and **Yom Kippur** in all the synagogues of Toronto by the rabbis and other speakers in behalf of the Ukrainian Jewish Orphans.

Every Jew or Jewess ought to contribute for this holy cause and help to raise the fund of $10,000, undertaken by Toronto Jewry.

Cheques can be sent in payable to The Jewish Orphans' Committee, 206 Beverley Street, Toronto.

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BIG SUBJECT

A mass meeting of paramount importance will be held under the auspices of the Women's Auxiliary of the

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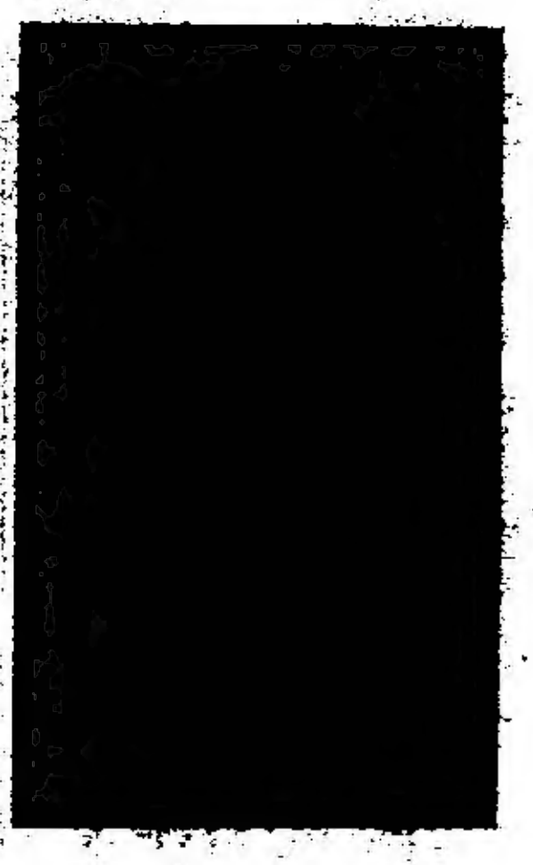

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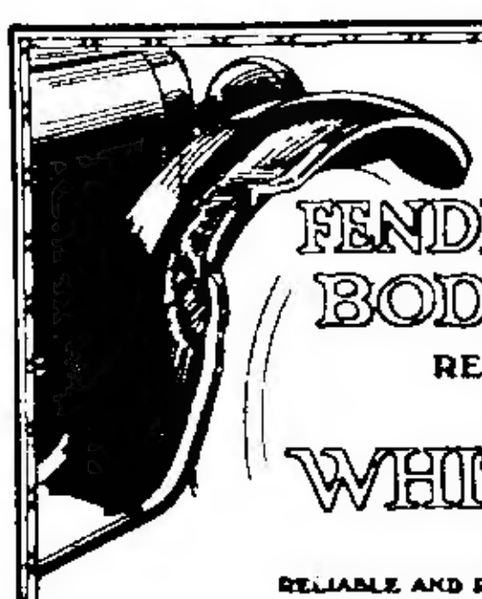

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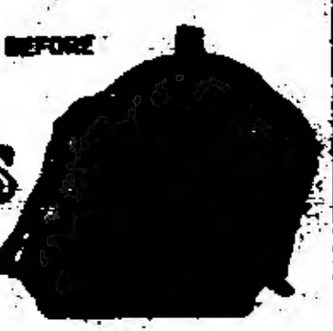

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Continued from page 44A

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Mr. and Mrs. Maurice Frankfort
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and family
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Mr. and Mrs. S. J. Garfunkel
and family
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and family
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Mr. and Mrs. M. Geldzaeler
and daughter
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Dr. Joseph H. Greenberg
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Continued on page 46

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wishes its Jewish friends in Canada

A Happy and Prosperous New Year

AT this, the beginning of another year, we wish to take the opportunity of thanking the Jewish fraternity of Canada for its support and patronage in the past, and of expressing the hope that our relations in the future may grow increasingly pleasant and profitable to both.

The General Motors policy has been to provide a type of car for every purse and purpose, and the General Motors products, ranging from the Chevrolet to the Cadillac, include the leading cars in every price class.

You are invited to inspect any of the General Motors cars at your nearest dealers listed below.

for Economical Transportation

CHEVROLET

5-pass. Touring	$ 735.00
2-pass. Roadster	735.00
2-pass. Coupe	945.00
5-pass. Coach	970.00
5-pass. Sedan	1,095.00

Above prices are at factory, Oshawa, Government taxes extra.

OLDSMOBILE

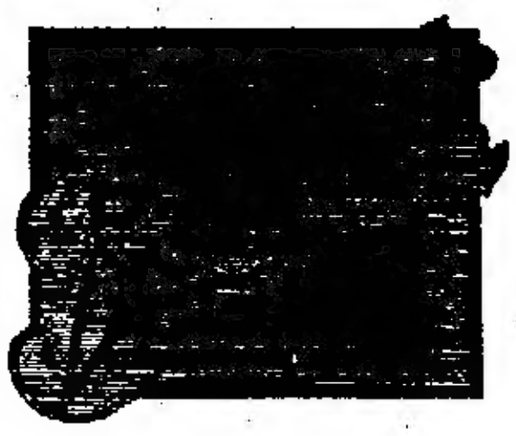
5-pass. Spec. Touring	$1,560.00
5-pass. Coach	1,545.00
5-pass. Sedan	1,685.00

Above prices include all taxes, freight, standard catalogue equipment, front bumper, spare tire and tube and full tank of gasoline, f.o.b. Toronto.

OAKLAND

5-pass. Touring	$1,655.00
5-pass. Coach	1,735.00
5-pass. Special Sedan	1,935.00
5-pass. Landau Sedan	2,060.00
3-pass. Landau Coupe	1,800.00

Above prices include all taxes, freight, standard catalogue equipment, front bumper, spare tire and tube, and full tank of gasoline, f.o.b. Toronto.



McLAUGHLIN-BUICK

SPECIAL SIX

26-20	5-pass. Two-door Sedan	$1,875.00
26-24	2-pass. Roadster	1,905.00
26-25	5-pass. Touring	1,810.00
26-26	2-pass. Business Coupe	1,880.00
26-27	5-pass. Four-door Sedan	2,030.00
26-28	4-pass. Coupe	2,005.00

MASTER SIX

26-40	5-pass. Two-door Sedan	$2,195.00
26-44	2-pass. Roadster	1,980.00
26-45	5-pass. Touring	2,155.00
26-47	5-pass. Four-door Sedan	2,380.00
26-48	4-pass. Coupe	2,820.00
26-49	7-pass. Touring	2,565.00
26-50	7-pass. Four-door Sedan	3,130.00
26-50L	7-pass. Limousine	3,355.00
26-51	5-pass. Brougham	3,025.00
26-54C	3-pass. Country Club Coupe	2,775.00

Above prices include all taxes and freight, standard catalogue equipment, front bumper, extra casing and tube and full tank of gasoline, f.o.b. Toronto.

CADILLAC

STANDARD MODELS

5-pass. Brougham	$4,885.00
2-pass. Coupe	4,950.00
4-pass. Coupe	5,035.00
5-pass. Sedan	5,190.00
7-pass. Sedan	5,350.00
7-pass. Imperial Sedan	5,570.00

CUSTOMS MODELS

2-pass. Roadster	$5,160.00
4-pass. Phaeton	5,160.00
7-pass. Touring	5,160.00
5-pass. Coupe	6,335.00
5-pass. Sedan	6,570.00
7-pass. Suburban	6,785.00
7-pass. Imperial Suburban	7,100.00

Above prices include all taxes and freight, spare rim and tire complete, tire cover, front and rear standard bumpers, motometer, de luxe leather spring covers and Watson stabalators, f.o.b. Toronto.

GENERAL MOTORS
OF CANADA LIMITED
OSHAWA CANADA

CADILLAC
CHEVROLET
McLAUGHLIN
BUICK

OAKLAND
OLDSMOBILE
GMC TRUCKS

THE TORONTO ORGANIZATION

CADILLAC
Hyslop Brothers, Limited, corner Shuter and Victoria Streets.

G.M.C. TRUCK—
British & American Motors, Limited, 77-81 Avenue Road.

CHEVROLET—
A. D. Gorrie & Company, Limited, 354-360 Victoria Street.
Dundas Motor Sales, Limited, 2295 Dundas Street West.
Giles, Rice & Peters, Limited, 2494 Danforth Avenue.
Lawrence Park Garage, 2637 Yonge St.
St. Clair Motors, Limited, 791 St. Clair Avenue West.

McLAUGHLIN—
McLaughlin Motor Car Company, Ltd.
New Branch House and Maintenance Station, Bay and Grenville Streets (one block north of College Street), Toronto.
Branch Used Car Salesroom, corner Church and Richmond Streets.
British & American Motors, Limited, 77-81 Avenue Road.
Giles, Rice & Peters, Limited, 2494 Danforth Avenue.
Runnymede Motors, Limited, 2187 Bloor Street West.

OAKLAND—
Hyslop Brothers, Limited, Shuter and Victoria Streets.
Dundas Motor Sales, 2295 Dundas Street West.
Lawrence Park Garage, 2637 Yonge Street.

OLDSMOBILE—
A. D. Gorrie & Company, Limited, 354-360 Victoria Street.
St. Clair Motors, Limited, 791 St. Clair Avenue West.

Lucky Date

Rich, creamy chocolate and fresh, delicious dates—every mouthful a real delight. You'll never tire of this tempting confection.

MADE BY
THE COWAN CO., LIMITED
TORONTO

Greetings and best wishes for the coming year

CONSUMERS' GAS COMPANY
OF TORONTO

Greetings

Continued from page 46

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Goldberg
346 Markham St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. D. B. Goodman and family
388 Palmerston Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Emanuel Goodman
187 Grace St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mrs. R. Goodman and family
42 D'Arcy St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Grafstein and family
70 Brunswick Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. M. Granatstein
8 High Park Blvd.
Toronto
Extend to all their friends and relatives their best wishes awith the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Benjamin Greenberg and daughter
288 Grace St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. J. De Young Greenberg and family
284 Wright Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Henry Greisman and family
104 Admiral Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Hollinger
167 Madison Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Hanisch
5 Douglas Drive
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Harris
52 D'Arcy St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Hartman
426 Markham St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Hertzman and family
300 Queen St. West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. N. W. Hertzman and family
438 Queen St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Himel
195 Dundas St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Dr. and Mrs. I. L. Hirselstein
68 Pinewood Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. R. Horne
82 Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

DOMINION EXPRESS

Extends to its
customers and friends
Greetings and Best Wishes
for the
Coming Year

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Houzer
and family
123 Spadina Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. F. S. Hutner
410 Brunswick Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

J

5686 A HAPPY NEW YEAR 1925
Misses Eva and Gertrude Jackson
215 Parliament St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. Max Jacobs and daughters
2291 Dundas St. West
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

K

5686 A HAPPY NEW YEAR 1925
Mrs. E. I. Kenen and Mrs. J. Selick
50 Bernard Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Kroll and family
84 St. Patrick St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Samuel Kronick
and family
106 Madison Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Kauffman
and family
109 Ellerbeck Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Phil Kauffman
40 Nina Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Alfred King
31 Westmount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

L

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. G. A. Lester
and family
565 College St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Levin
and family
98 Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Lipshitz
48 Glenholme Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs Samuel Lawrence
and family
165a McCaul St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. M. Lederman
and family
705 Ossington Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Levy and family
221 St. Clair Ave. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Liss and family
Beverley Apts.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Lubelsky
and family
257 Russell Hill Road
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Greetings

and

best wishes for the

coming year

The Robert Simpson Company Limited

A Happy New Year

National Dollar Taxi

MAIN 2000

23 Adelaide Street West

FROM anywhere To anywhere in TORONTO

$1.00

ONE OR FOUR PASSENGERS

GEO. COLES LTD.

WISH YOU
A HAPPY NEW YEAR

719 YONGE STREET

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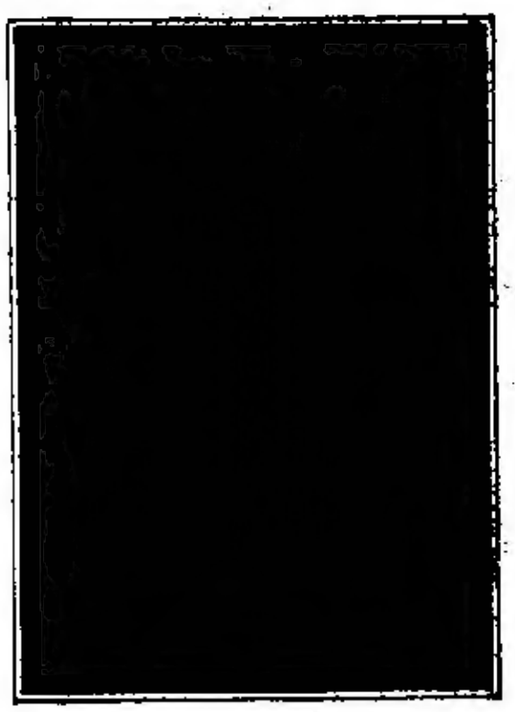
RANDOLPH 154

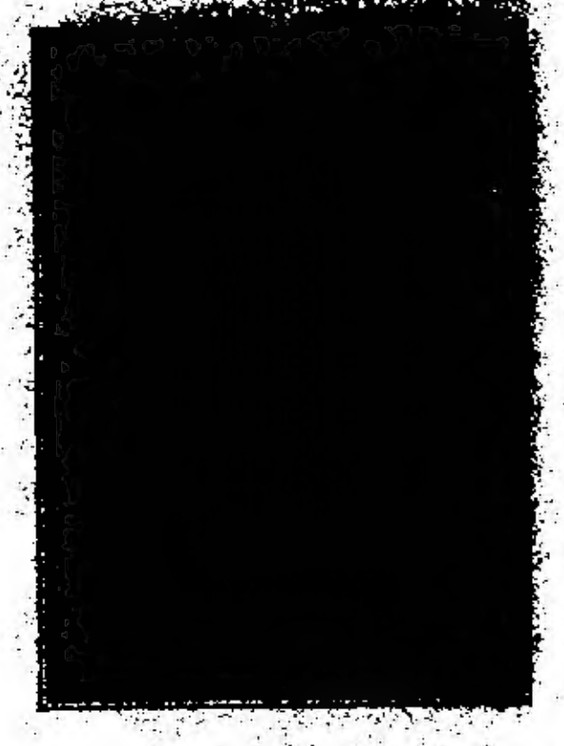
ORDER
RANDOLPH 3800



Harold S. Kaplan

MAY THE NEW YEAR BRING YOU HEALTH, PEACE AND PROSPERITY, SEE YOUR HOPES FULFILLED, AND BE RICH IN THE ACCOMPLISHMENT OF YOUR HIGHEST AIMS.

KAPLAN & SPRACHMAN
ARCHITECTS



A. Sprachman

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. S. Lester and family
660 Gladstone Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

M

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. L. A. Maldaver and son
46 Mount Royal Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Oscar Maldaver and family
28 Thorne Cres.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Herman Mendelson and son, Marvin
140 Dunvegan Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. Mentel and daughter
604 Ossington Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. S. Mirochnick and family
162 Palmerston Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. M. Manson
415 Markham St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. S. Messenger and family
Northcliffe Blvd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. H. Miller and family
Chestnut Park Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

N

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. W. Nelson and family
1352 St. Clair Ave.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

P

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Harry Papernick
145 Spadina Rd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Sam Papernick and family
15 Cecil St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Dr. and Mrs. D. Perlman and baby, Geraldine
355 Bathurst St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. L. Phillips
307 Markham St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. J. M. Pullan and family
86 Beverley St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Ephraim Palter
501 Palmerston Blvd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Harry Palter and family
240 Grace St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. Chas. Pasternack and family
321 Palmerston Blvd.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925

Mr. and Mrs. B. J. Pollack and family
92 Beverley St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

R

5686 A HAPPY NEW YEAR 1925

A. Rogul and family
45 Beatrice St.
Toronto

Extend to all their friends and relatives their best wishes with the compliments of the season.

ESTIMATES FURNISHED

John Walker

HOT WATER AND STEAM HEATING

High Pressure Steam, Hydraulic.
Factory or Home

I GUARANTEE ALL WORK TO BE SATISFACTORY AND OF THE BEST MATERIALS

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22 Poucher Street, Toronto

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OUR SECRETARIAL COURSE WILL LEAD YOU STRAIGHT TO A GOOD POSITION. EXCELLENT EQUIPMENT, SUPERIOR TEACHING AND ***GREGG SHORTHAND*** ENABLE THIS SCHOOL TO SECURE UNUSUAL RESULTS.

Write or Phone ***LOMBARD 7261*** for Complete Information.

THE GREGG COLLEGE

Bloor Street and Dovercourt Road **Toronto**

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Rosenthal and family
62 Fairview Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. W. Rosenthal and family
85 Wells Hill Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. Rothbart and daughter
171 Grenadier Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Rubin and family
1 Grimthorpe Rd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Shapiro and family
70 Niagara St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Samuels and family
361 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Samuels and family
23 Cecil St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. Sandberg and family
427½ Yonge St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mrs. K. L. Sapera and family
193B Beverley St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Frank Schipper and family
11 Rusholme Park Cres.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. M. Schwartz and family
33 Munro Park Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Shapiro
68 Pinewood Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. B. Silverberg and family
52 Olive Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Frank A. Silverman and son
241 Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. N. Smith and family
124 St. George St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Solway and family
50 Lakeview Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. J. Sommerstein
93 Kendal Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Soren and family
77 High Park Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Soren and family
523 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Wm. Wagman and family
Lauder Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Greetings and Best Wishes for the Coming Year

Drink Coca-Cola Delicious and Refreshing

The Coca-Cola Co. of Canada
LIMITED

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Designer of practical buildings
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Correct Models

The Name *"DALE"* means
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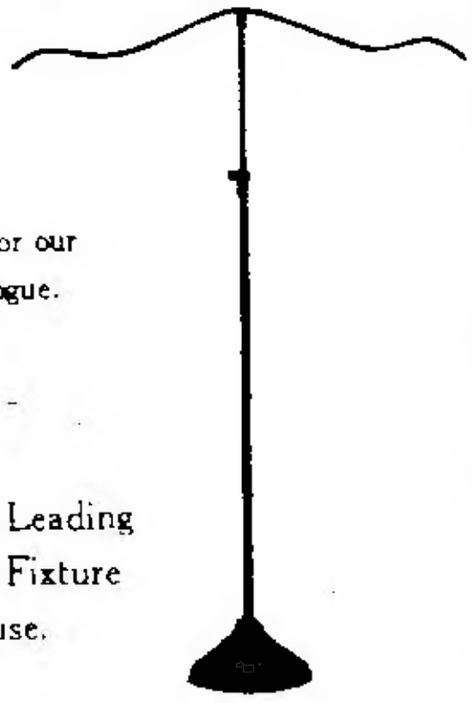

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House.

198—Dress Form

192F—Gown Stand

Dale Display Fixtures, Limited

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302 New Birks Bldg.

WINNIPEG—O'BRIEN, ALLAN & CO.
Phoenix Block

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. B. Weiss and family
593 Huron St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. I. Wagman and family
79 Westmount Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Messrs. Charles and Joseph Wall
112 Queen St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. E. White and son
510 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. S. Wilder and family
326 Palmerston Blvd.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Curley Wilshur (Mr. B. Isenberg)
151 Major St.
Toronto
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Frank Wolfe
and daughter
70 Hilton Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. M. Wolfson
and family
99 Bloor St.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Yanover
and family
387 Dundas St. W.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5686 A HAPPY NEW YEAR 1925
The Yavners
219 High Park Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. L. Yolles
104 Lyndhurst Ave.
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Ontario Greetings

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. B. Foster
and family
Guelph, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Rabbi Isar L. Freund
Anshe Sholom
Hamilton, Ont.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. Harry Abramsky
Kingston, Ont.
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. C. Caplan
356 Stewart St.
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. A. J. Freiman
and family
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Wolfe Shenkman
281 Laurier Ave. East
Ottawa, Ont.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Sam Darwin
209 Wilbrod Street
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. H. Rosenes and family
172 Cartier Street
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5686 A HAPPY NEW YEAR 1925
Mr. and Mrs. Benjamin Goldfield
300 Crighton Ave.
Ottawa
Extend to all their friends and relatives their best wishes with the compliments of the season.

JEWISH BOYS' CLUB

Jewish Boys' Club registration begins after the holidays. The organization of the Mentors and programme have been perfected, so that the boys may be placed in groups. The West End Club house is being renovated and improved, and it is expected that the branch will be kept open four nights a week and Sundays, and will have a much wider programme and a larger registration. Mentors get together, September 24. Any young man interested in boy-leadership communicate with M. E. Williams, Jewish Boys' Club, 218 Simcoe Street, Adelaide 2985.

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C. H. Campion-Smith, A.T.C.M., London, Eng., L.I.G.C.M., who is responsible for the Hadassah Biblical Pageant which will be held at the Arena on October 15. Mr. Smith is chief judge of the photographs sent to Studio 7, 145 Yonge Street, typifying the "Spirit of Hadassah."

JOINT HADASSAH MEETING

The opening joint meeting of all the Hadassah Chapters was held at the Zionist Institute last Monday afternoon at a reception in honour of Rabbi Ferdinand M. Isserman and Rabbi Jesse Schwartz. The hostesses were members of the Mount Scopus Chapter.

Rabbi Schwartz emphasized Hadassah's service in cementing good relations between the Arabs and Jews.

Rabbi Isserman made an appeal for unity among all sections of local Jewry, and for united action to prevent any repetition of the recent deplorable dietary controversies.

A paper was read by Mrs. Sam Kronick on National Fund, in which she gave credit to past conveners, Mrs. M. Wolfson and Mrs. A. M. Schiffer. A report of the Agricultural School was read by Mrs. Chas. Rotenberg, and a plea for part proceeds of the coming Biblical Pageant for the School. Mrs. I. Cohen reported on the Tubercular Hospital, and called for volunteer conveners from each chapter to assume responsibility for this work.

More than six thousand tickets for the Pageant were distributed.

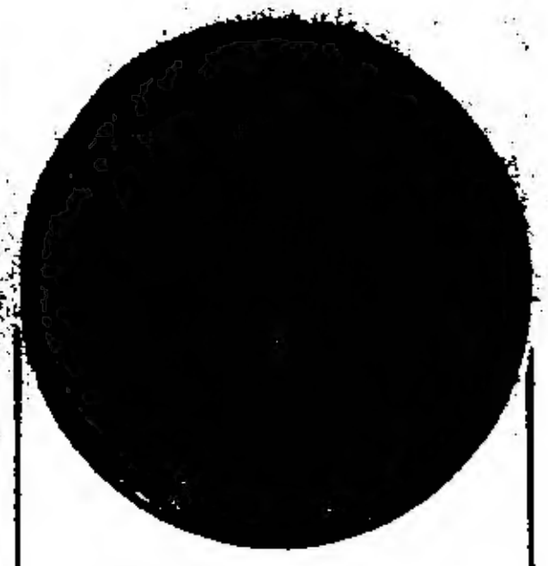
Competition for the "Spirit of Hadassah" is evidenced by the number of photographs received at Studio 7, 145 Yonge Street. Registration is still open for vacancies in the cast. Apply to Miss E. Jackson, Trinity 6162.

RAINBOW GIRLS' CLUB

The Rainbow Girls' Club held a handkerchief shower for the coming bazaar of the Women's Auxiliary of the Talmud Torah, at the home of Mrs. A. Lavine, Euclid Avenue, on Sunday last. Dancing and refreshments. Louis Lockatch entertained at the piano. The committee were Misses Lena Lackatch, Pearl Lavine and Gussie Midanik.

IDA KREHM WINS MEDAL

Ida Krehm, age thirteen, pupil of Madame Norah Drewett de Kresz, won the gold medal in the open piano competition and the scholarship at the Exhibition. She was also the winner of the Norah Drewett Scholarship in July. She has already won fourteen prizes in various competitions. Her brother, William Krehm, age eleven, won the gold medal in the violin under twelve years and the third prize in the violin under eleven years. He is a pupil of Mrs. Rachelle Copeland Stephenson.



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Permanent waving by our Specialist—all waves guaranteed **$15** up.

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Hobberlin Building

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IN THE SYNAGOGUE

Holy Blossom Hebrew Congregation, Rabbi F. M. Isserman, Bond Street.

Rosh Hashonah services Friday, September 18, 8.15 p.m.; Saturday, September 19, 10.15 a.m. Members are requested to come promptly.

Goel Tzedek Synagogue, Rabbi Jesse Schwartz, University Avenue.

The Religious School will have primary classes as usual and also collegiate classes for those who attend high school or are of high school age. Registration Sunday, September 27, 11 to 12 o'clock. First session, October 18, 10 a.m., direction Rabbi Jesse Schwartz. Murray Keyfetz is superintendent.

Rosh Hashonoh services: Friday, September 18, 7.00 p.m.; Saturday, 7.30 a.m.; Saturday, 7.30 p.m.; Sunday, 7.30 a.m. Yom Kippur: Kol Nidre, Sunday, September 27, 6 p.m.; Monday, September 28, 7.30 a.m. Rabbi Jesse Schwartz will preach at about 10.30 a.m. each day and also on Yom Kippur eve.

IN MEMORIAM

All notices under this head twenty-five cents per count line

In loving memory of Fanny Bochner, who died on the second day Rosh Hashonah, 5685 (September 30, 1924). Her early departure is deeply mourned by her bereaved husband and children, who will never forget the true love and devotion of their beloved wife and dear mother.

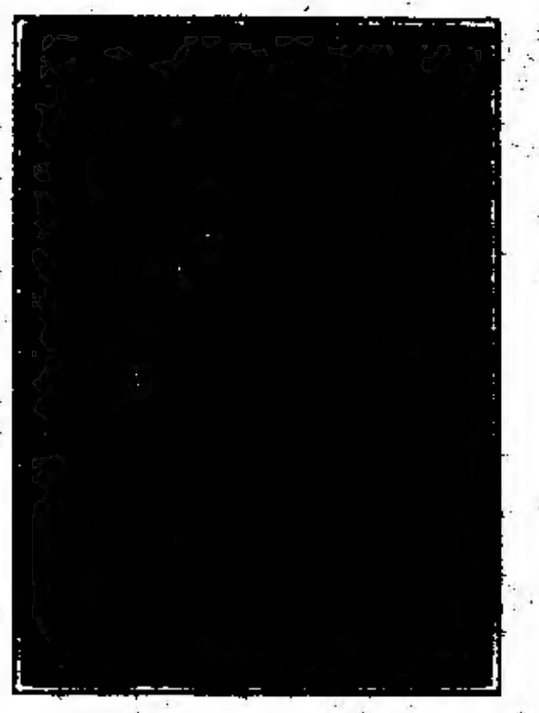
TORONTO JEWRY TO RAISE $10,000 FOR UKRAINIAN JEWISH ORPHANS

The Toronto branch of the Canadian Jewish Relief Committee for the Ukrainian orphans will launch a campaign of $10,000 in Toronto. In every synagogue during Rosh-Hashonah and Yom Kippur, appeals for relief will be made by rabbis and other speakers. M. Kramer is manager. Officers and workers of the Toronto Committee: S. Kronick, president; A. Cohen and M. Graner, vice-presidents; Michael F. Goldstein, secretary; M. L. Willinsky, treasurer; and Dr. A. Brody, D. Dunkelman, M. Gelber, Dr. Kates, E. Pullan, A. Rheinwine, S. Rogul, B. Wise, H. Dworkin, L. Coldoff, S. Epstein, Mrs. Greenberg, Mrs. Kamarner, Mrs. Dworkin, Mrs. Barrett, S. Kauffman, B. Nathanson, I. Rubinoff, L. M. Shwartz, H. Smith and J. A. Woolf, committee.

FRESH AIR CAMP

Mort Levy, chairman of the Bnai Brith Fresh Air Camp, thanks Mr. and Mrs. Leo Danson for their donation of sweaters and khaki trousers, also volunteer camp counselors, Barney Isenberg (Curly Wilshur), Morris Selznick, Lionel Hansber, Frank Fine, Sam Godfrey and Louis Posen, and Dr. A. Brodey for medical advice.

OBITUARY



ABRAHAM KENEN

Abraham Kenen died Sunday morning at his home, 50 Bernard Avenue. He was eighteen years old and the son of Mrs. E. Kenen. He had been on his vacation from Hebrew Union College in Cincinnati and his death came after an illness of several weeks. Young Kenen was to have returned in the fall to take up his studies. His record at the college won him a scholarship. He had been active in Young Judaea circles here. He is survived by his mother, one brother, Isaiah, and four sisters, Mrs. A. Selick, Mrs. M. Friedman, Mrs. Charles Bochner and Mrs. I. Segal, of Hamilton. Burial was in Jones Avenue cemetery. Rabbi Ferdinand Isserman and Rabbi Jesse Schwartz officiated.

THE JEWISH CHILDREN'S HOME

The opening meeting of the Jewish Children's Home will be held on Tuesday, September 22, at 2.30 p.m. at the Zionist Building. Rabbi Ferdinand Isserman and Rabbi Jesse Schwartz will speak.

DAUGHTERS OF ZION

The opening meeting of the Daughters of Zion was held at the home of Mrs. H. Skolnick, Glenholme Avenue. Mrs. R. Greenberg, president, presided. A bridge will be held on October 6.

WHITE STAR LAUNDRY WORKS

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There is still an opportunity to save money on your laundry bills. We will give you the secret.

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Northern Ontario, now open for settlement in 160-acre blocks at fifty cents per acre, contains millions of acres of the finest agricultural land in the world. Its resources in lumber, mineral, water power, fish, game and scenery are immense. The land calls for men to cultivate it, and in return will give health, comfort and prosperity.

What settlers say of the soil, climate farming and forest life, is told in a most attractive booklet issued under the direction of the Honourable John S. Martin, Minister of Agriculture for Ontario. Full instructions in regards to acquiring a title to these rich agricultural lands are also given.

For free copies write: H. A. MACDONELL, Director of Colonization, Parliament Buildings, Toronto, Ontario.

CARD OF THANKS

Mrs. Goldman, Crawford Street, wishes to thank all her friends for the flowers sent during her illness.

ADLER GIRLS

The Adler Girls' Club held a corn roast at Long Branch. The party went to the home of Miss Lillian Stein to dance.

George Blumenthal, who recently gave a million francs to the Sorbonne in addition to previous generous contributions to the same university, is a cousin of the Chief Rabbi of France, Raphael Levy.

McAVOY VARNISH SHOP

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of 29-31 Cecil Street

WE thank you for the noble home that you gave us, trusting you will continue the good work, and heartly wish the Officers, Executive, Members and Friends

A Happy and Prosperous New Year

Trinity 6962 — Main 6353

V. DANIELS

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TORONTO SOCIAL

All Society Items and other local news should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon. Telephone Elgin 1436-1437.

Mrs. S. Lorie, Clarendon Avenue, returned home on Monday from a trip to Cleveland, Ohio. Miss Lily Lorie is expected on Friday.

• • •

Mrs. Sigmund Lyons and family, Douglas Drive, are home after a season at Old Orchard Beach, Maine.

• • •

Mr. and Mrs. Arthur Cohen and family, Lowther Avenue, have returned from their summer home at the Island.

• • •

Mrs. A. B. Laddon, Cedarvale Mansions, entertained at a family tea, Thursday afternoon, for her cousin, Miss Rose Cohen, whose marriage to Leonard Zeman, of Chicago, will take place at the Primrose Club, September 30.

• • •

Mrs. B. Goldstein, Lyndhurst Avenue, spent the week-end in Rochester, N.Y.

• • •

Mr. and Mrs. L. M. Singer and family, Palmerston Boulevard, have returned from their summer home at the Island.

• • •

Mrs. A. I. Willinsky, Madison Avenue, entertained at a few tables of bridge on Saturday evening.

• • •

Mrs. Theodore Kaufman, of Cincinnati, Ohio, who was visiting her daughter, Mrs. B. Raz, Palmerston Boulevard, has returned home.

• • •

Dr. and Mrs. M. Kates, Edgar Avenue, left on Wednesday for Louisville, Ky., to attend the dental convention. They will travel further South before returning home.

Raphael Simonsky is returning to the University of Michigan, after spending the summer with his mother, Mrs. A. Simonsky, Brunswick Avenue.

• • •

Mr. and Mrs. Mark J. Gelber and daughter, Ver, of Chicago, who were the guests of Mr. and Mrs. J. Eisman, Poplar Plains Road, have returned home.

• • •

Miss Eunice Joffe, of Rochester, N.Y., spent a day with Miss Ethel Goldstein, Lyndhurst Avenue.

• • •

Mrs. Rose Gordon and Dr. R. Shapiro, of Ottawa, spent the week-end with Mr. and Mrs. Jack Perkins, Palmerston Boulevard.

• • •

Miss Jacqueline Jacobs, Walmer Road, has returned home from Pittsfield, Mass.

• • •

Mrs. I. Vise, of Chicago, who was the guest of her parents, Mr. and Mrs. I. Brodey, Palmerston Boulevard, left on Saturday for Cleveland and Chicago.

• • •

Misses Selma and Marjorie Singer and Lionel Singer, daughters and son of Mr. and Mrs. M. J. Singer, Kendal Avenue, have returned from their summer home at Old Orchard Beach, Maine.

• • •

Miss Mary Samuels, nurse-in-training at the Mount Sinai Hospital, New York, is expected home on Friday to spend three weeks with her parents, Mr. and Mrs. J. Samuels, Cecil Street, who have returned from Long Branch. Miss Faye Samuels is home from New York.

• • •

Mr. and Mrs. Arthur A. Markus, of Montreal, spent Sunday with their parents, Mr. and Mrs. M. Cohen, Palmerston Boulevard, on their way home from a trip to Rochester, N.Y.

Walk-Over

The Dewdrop Strap

$10 and $11

Holiday Shoes

You'll find here a most pleasing selection of charming and dainty dress slippers of all descriptions. Now is the time to buy your fall shoes. Walk-Overs are the shoes that will come up to your expectations of what your shoes should be. And you are always assured of courteous Walk-Over service.

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The Clifton	Niagara Falls, Can.

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Prince Edward	Windsor, Canada
The Admiral Beatty	Saint John, N.B.

IN THE UNITED STATES

The Roosevelt	New York City
The Benjamin Franklin	Philadelphia, Pa.
The Olympic	Seattle, Wash.
The Bancroft	Worcester, Mass.
The Ten Eyck	Albany, N. Y.
The Utica	Utica, N. Y.
The Onondaga	Syracuse, N. Y.
The Seneca	Rochester, N. Y.
The Rochester	Rochester, N. Y.
The Niagara	Niagara Falls, N.Y.
The Lawrence	Erie, Pa.
The Portage	Akron, O.
The Durant	Flint, Mich.
The Robert Treat	Newark, N. J.
The Stacy-Trent	Trenton, N. J.
The Penn-Harris	Harrisburg, Pa.
The Alexander Hamilton	Paterson, N.J.

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and

M. H. BERNSTEIN, *Manager*

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MODERN LAUNDRY SERVICE LIMITED

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Toronto's Pioneer Hair Specialist

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Pember has no peer. Our natural flesh parting, suited to all the different coiffures, has no equal for natural appearance, and durability. The Pember Hair Goods are more than a combination of the best quality hair and the most expert workmanship. They possess, in addition, that indefinable touch of individuality which distinguishes a Pember production from all others. Whatever your age, if you are not entirely satisfied with the appearance of your hair, do not hesitate to consult Mr. Pember, the pioneer of the natural parting, whose expert knowledge is at your service. If it is impossible to come and visit us, send for booklet and full information. We manufacture wigs and toupees for men, including the Dorenwend Patent, which is improved with our new natural and durable part, and is now the closest imitation ever produced. Write for booklets, etc.

Some of the Things We Do:

Treatments which remove the cause of baldness and grey hair.

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Lanoil Nestle Permanent Waving.

Hair dressing, marcelling.

Manicuring, beautifying the face.

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Hair ornaments of all kinds.

Hair accessories.

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The W. T. Pember Stores, Limited

MAIN 2274-5 **129 Yonge Street** ELGIN 2226-7

P. L. Lazaras, of Wichita, Kansas, was visiting his sister, Mrs. S. Bookman, Graham Gardens.

• • •

Mr. and Mrs. H. Siegel, Crawford Street, have returned from Detroit.

• • •

Miss Lottie Nusbaum, of Rochester, N.Y., was the guest of Miss Jennie Cohen, Palmerston Boulevard, for a few days.

Miss Ruth Bookman, of Montreal, spent the week-end with her parents, Mr. and Mrs. S. Bookman, Graham Gardens.

• • •

Louis Borsook is home from Detroit.

• • •

Mrs. Fred Obemdorffer, Palmerston Gardens, is home after a month's stay in Rochester.

Mrs. H. Greisman and daughter, Miss Gertrude Greisman, Admiral Road, are expected home from New York on Friday.

• • •

Miss Myra Moyer, of Detroit, who spent the summer with her aunt, Mrs. Norman Helpert, Austin Terrace, has returned home.

• • •

Miss Evelyn Moscovitz, Glen Road, entertained at bridge on Sunday afternoon, in honour of her guest, Miss Irene Brownstone, of Winnipeg. Prizes were won by Misses Ethel Mehr, Sylvia Singer, Anna Smith and Sara Solway.

• • •

Miss Jeanette Jacobs, of Cincinnati, Ohio, left Monday after visting Mrs. A. Simonsky, Brunswick Avenue.

• • •

Mr. and Mrs. A. Herman, of Buffalo, spent the week-end with Mr. and Mrs. R. Greenberg, Markham Street.

• • •

Mr. and Mrs. Arthur Cohen and family, Lowther Avenue, have returned from their summer home at the Island.

• • •

Misses Beckie Litowitz and Belle Erenberg hiked to Detroit, where they spent a week.

• • •

Dr. and Mrs. M. Pivnick and family, Wells Hill Avenue, have returned from their summer home at Long Branch Park.

• • •

Dr. and Mrs. H. P. Fine have moved to their new home at 503 Markham Street.

• • •

Mrs. William Cass, of Cleveland and Morris Saxe, of Los Angeles, who were the guests of Mrs. S. Levine, Beverley Street, have returned to their homes.

• • •

Dr. and Mrs. W. Winkler and family, Dundas Street West, are back from their summer home in Oakville.

• • •

Alfred Fishman, of New York, is visiting his aunt and uncle, Mr. and Mrs. L. M. Schwartz, Munro Park.

• • •

J. W. Broudy, Lauder Avenue, has returned to the city after spending several months in Miami.

• • •

Mrs. H. Andrews and daughter, Marcia, Euclid Avenue, have returned home after spending a week with Mr. and Mrs. J. Hoffman, of St. Catharines, Ont.

• • •

Miss Miriam Fox, of London, Ont., spent the holiday week-end with Miss Elizabeth Shear, Grace Street.

• • •

Mr. and Mrs. Frank A. Silverman and son, Harold, Lauder Avenue, motored to St. Catharines over the week-end.

• • •

Miss Lillian C. Smith, St. George Street, has returned home from a trip to Montreal, Ottawa, Old Orchard and the Laurentian Mountains.

• • •

Miss Sadie Winestein, of Buffalo, was the guest of Mrs. D. Trackman, Simcoe Street, for a week.

• • •

Miss Faye Rosener, who spent the past year in Cleveland, is with her parents, Mr. and Mrs. M. Rosener, McCaul Street, for the holidays.

• • •

Ben Keyfetz, Northcliffe Boulevard, who spent the past four months in Detroit, has returned home to attend the Dental College.

I wish to announce that I have added a **Skin Department** to my High-Grade Fur Manufacturing at the same address.

CLOSED SATURDAYS AND JEWISH HOLIDAYS AS USUAL

I wish a Happy and Prosperous New Year to all my friends and clientele

M. HADLER

Manufacturer of High-Grade

FURS AND SKIN MERCHANT

186 King Street West

TORONTO

Phone Elgin 4036 Res. Trinity 5467

Mrs. N. Lavene is back from Rochester, where she visited her parents, Mr. and Mrs. Abbott, and is at the Prince George Hotel.

• • •

Mr. and Mrs. Leonard Phillips, Yonge Street, are home from a motor trip to Detroit.

• • •

Misses Frances Gash, of Newark, N.J., and Louise Kalman, of New York City, were the guests of Miss Ethel Starkman, Euclid Avenue, early this week.

• • •

Mr. and Mrs. Oscar S. Kling, Brunswick Avenue, have moved to 291 Rushton Road.

• • •

Mr. and Mrs. S. Levinter and family, Palmerston Boulevard, have returned home after spending the summer in Oakville.

• • •

The Montefiore Girls' Club entertained at a corn and weiner roast at the Humber for their members and friends.

• • •

Mr. and Mrs. Lester Levy and family, Rushton Road, are home from Jackson's Point.

• • •

Miss Florence Sapera, Beverley Street, spent the week-end in Buffalo.

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736 YONGE STREET

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Fresh Caught Lake and Sea Fish, etc.

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Herzl Zion Club

Only a few more days to wait for the biggest event of the year. The Herzl Zion Club, 15th Annual Year Kipper Dance (after the fast) will be held Monday evening, September 28th, in the Crystal Ball Room of the King Edward Hotel.

The best orchestra obtainable in the city will provide the music for dancing. Refreshments will be served.

Invitations can be had from members.

Watch this column for further announcements.

Are You Open to Conviction?

In every instance where our *Super-Service* has been put to the test it has been proved 100 per cent. efficient. It may take three months to prove its economy, but the superiority of work is evident from the start.

Collars that feel like a caress. The semi-soft "Arrow" made to rival the best starched collar.

Shirts shaped to fit correctly. No bulging at neck or bosom. Cuffs turned evenly, and when necessary taken off and reversed.

Socks and Woollens with that soft, velvety feel so much desired and only possible when a soap like "Ivory" is used.

Repairs—Every article the man wears kept in first-class condition — not merely "mending free."

CALL MAIN 4821—NOW

Ontario Laundry

Mr. and Mrs. L. Shapiro and family, Northcliffe Boulevard, have returned from their summer home in Oakville.

• • •

Miss Malca Halpern has returned to Toronto, after having spent the summer at Ever Green, Colorado, with Rabbi and Mrs. A. E. Halpern, of St. Louis, Mo. Miss Halpern has been appointed superintendent of the Mount Sinai Hospital of Toronto and will take up her duties shortly.

• • •

Mrs. I. Rabinowitz and daughter, of Montreal, who stopped at the King Edward Hotel for a few weeks, have returned home.

• • •

The Montefiore Girls' Club gave a dinner and bridge on Wednesday last, in honour of Miss Sadie Gutson, a bride-elect of this month, at the home of Miss Gertrude Jackson. The Club presented Miss Gutson with an electric percolator. Prizes were won by Misses Rhea Aarons and Sadie Gutson.

• • •

Dr. Maxwell Bochner, of New York, is visiting his parents, Mr. and Mrs. A. C. Bochner, Markham Street.

• • •

Mr. and Mrs. J. J. Dubey, Arlington Avenue, are spending a few weeks in New York.

• • •

Mr. and Mrs. D. Goodman, Palmerston Boulevard, were in Detroit over the week-end.

• • •

Mr. and Mrs. E. Shapiro, Heath Street West, motored to Montreal over the holidays.

Mr. and Mrs. D. Davis, Palmerston Boulevard, entertained at a family dinner on Sunday evening. Covers were laid for seventy-five guests, in honour of the engagement of their only daughter, Bessie, to Benjamin Schwartz.

• • •

Mrs. S. Bloom, Grove Avenue, entertained at dinner on Friday, in honour of her guest, Miss Irene Bennett, of New York. Mr. and Mrs. Bloom and Miss Bennett motored to Niagara Falls on Thursday.

• • •

Mr. and Mrs. M. Brenner and family, Lascelles Boulevard, returned from their summer home at Jackson's Point.

KINGSTON, ONT.

Sam Abramsky, Harry Abramsky, Sam Robinson and Ferdinand Morris have returned home after a motor trip to Toronto, Hamilton and Buffalo, N.Y.

• • •

Misses Beckie and Freda Susman have returned from a motor trip to Toronto.

Charles Maurras, a director of the anti-Semitic paper, L'Action Francaise, of Paris, has been sentenced to two years' imprisonment and a fine of 1,000 francs for publishing, in the course of an open letter, threats and incitements to murder Mr. Abraham Schrameck, the Minister of the Interior, who is a Jew.

Mrs. Louis Wagman, *nee* Miss Queenie Cohen, daughter of Mr. and Mrs. Nathaniel Cohen, Toronto.

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GREETINGS FOR THE NEW YEAR

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PRESIDENT
TORONTO MEN'S
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THEATRE
Richmond & Bay Sts. Phone Ad. 8380
WEEK OF SEPT. 21st
Charles Hampden's British Players
offer
"Beauty and the Barge"
By W. W. Jacobs
G. P. HUNTLEY as Cap'n Jim Barley
Prices: Eves. 25c. to $1.50. Sat. Mat. 25c. to $1
Popular Wednesday Matinee 25c and 50c

EMPIRE
TEMPERANCE ST. NEAR YONGE
Week Commencing Sept. 21st
WELCOME BACK TO BURLESQUE
GEO. ETTA
STONE and PILLARD
The dancing demons in their own show
"FLAPPERS OF 1925"
Thursday Night Chorus Girls' Contest
Ladies' Bargain Daily Matinees. Best Seats 25 cents, except on Saturdays.

LOEWS
WEEK OF SEPTEMBER 21st
"SUN-UP"
with
PAULINE STARKE CONRAD NAGEL
LOVE AND HATE
In the Mountain Fastnesses
VAUDEVILLE
Winter Garden Opens Sat. Eve's

STARTS MONDAY
A Screen Adaptation of the Play which has won world-wide praise
"THE FOOL"
written by
CHANNING POLLOCK
with a feature cast headed by
EDMUND LOWE
SCRIP BOOK

SHEA'S

A vaudeville bill headed by Tom Brown and his coloured comedy orchestra is sure to please Shea's-goers this week.

Another feature is the appearance of Joe Mendi, the $100,000 eighteen-month-old baby chimpanzee with the intelligence of a five-year-old child, presented by L. B. Backenstog.

Miss Harriet Rempel is appearing in a dramatic oddity described as "Some Frenzied Fancies" by Paul McCullough. This vehicle for Miss Rempel is of an actor and an author; the latter creates and the former delineates. It is in five episodes, the visualization of the writer's thoughts. The opportunities thus created for a versatile actress are innumerable, as each episode calls for an entirely different kind of acting. Miss Rempel embraces the opportunity and makes the utmost of it, giving vaudeville a different kind of playlet and five bits of diversified acting.

Names are vaudeville trade marks. One of the trade marks of the two-a-day which has always stood for the best of song and patter is James Burke and Eleanor Durkin. Their skits invariably are a session of fun and son. The newest of these is called "If I Could Only Think," written by Teddy Wild.

The little revue offered by Hayes, Marsh and Hayes is a miniature only in length. In cleverness it is a great big revue. This capable trio are singer and dancers and one of the two girls is an excellent violinist. Their various talents have been arranged into a harmonious cycle which is made impressive by its exponents. Tuck and Cinns in "Look What Nature Has Done," present a combination of gymnastics and contortions—one of the men is really a remarkable contortionist and the other a ground tumbler of exceptional merit. Throughout their feats there is a running line of humourous patter.

Johnson and Baker in "Practice" and an Aesop fable complete the programme.

EMPIRE

When George Stone entered vaudeville and Etta Pillard accepted a position as featured dancer last season with Shubert's "Artists and Models," the famous dancing duo left a niche in Columbia Burlesque that was unfillable. George and Etta, one as a funny dancing tramp type and the other a litbe, graceful, acrobatic danseuse, won fame for years as the best "two-act" in burlesque, and one of the few top-notchers in the stepping line in any branch of theatricals. And now they have been induced to once again head their own company, "Flappers of 1925," and are taking their regular place in the Columbia "wheel." When they open here on Monday, September 21, at the Empire theatre, you will glimpse a rejuvenated and refreshed pair of performers. For the strenuous dancing they projected in their last stage endeavours forced them to take a complete rest of four months up in the Maine mountains and, like a pair of young colts, they are eager to again please the audiences that liked them so well in the days of old. While George still retains his famous Indian dance, his repertoire of eccentric steps are otherwise all new, and Miss Pillard has added to her skill as the stage's most versatile feminine dancing artiste.

Chorus girls' contest Thursday night.

COMEDY

Jim Barley was skipper of one of those red-sailed barges that ply along the southeast coast of England, carrying stone, heavy freight and onions. Don't forget the onions. He was very affable—especially to females—and his story is told in the merry farce, "Beauty and the Barge," presented at the Comedy Theatre next, by Charles Hampden's British Players. G. P. Huntley is Cap'en Jim Barley, and audiences will enjoy his characterization as much as, or more than, they liked his Ambrose—Captain-Applejack. Critics were unanimous in stating that people who saw a production of "Applejohn's Adventure" two years ago, would find the Comedy presentation an utterly

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SMP Enameled Ware ROASTERS

different and superior play. It is the same with "Beauty and the Barge." Until you have seen the show at the Comedy next week, you have no real idea of the joys and tribulations of Captain Barley.

ABBOTT'S STRAND THEATRE

"Round the Town," which comes to Abbott's Strand Theatre for the week commencing September 21, promises to be one of the snappiest and jolliest burlesque shows Manager Lavene has so far brought to Toronto. The cast of principals is a particularly strong one and the chorus of pretty girls are both able to sing and dance. Some striking and colourful costumes are worn by the chorus and appropriate scenic settings have been provided for the two acts and ten scenes of the show. The cast of principals includes Charles Fagan, one of the most original comedians of the day; Mabel Lea, a delightful comedienne; Lou Newman, an English comedian; Flo Owen, a winsome ingenue; Henri Kellar, a capable actor; Jacquie Forbes and Blanche White, both dashing soubrettes, but of different types and methods; and Drane Walters. The daily matinees at the Strand are attracting ladies in large numbers and "Round the Town" will likely please them. Extra features will be introduced at most of the evening shows. Smoking is permitted in all parts of the theatre.

BORN

To Mr. and Mrs. N. Wilson, at the Western Hospital, a daughter.

To Mr. and Mrs. Meyer Rotenberg, 181 Spadina Road, at the Toronto General Hospital, on Wednesday, September 9, a son.

At the Toronto General Hospital, to Mr. and Mrs. M. Webber (nee Lillian Shapiro), on September 10, a daughter, Phyllis.

ENGAGEMENTS

Mr. and Mrs. D. Davis, Palmerston Boulevard, announce the engagement of their only daughter, Bessie, to Benjamin Schwartz, of Toronto.

69th COMPANY, ATTENTION

Captain Lillian C. Smith, of the 69th Toronto Company Girl Guides, will hold a meeting of all seniors, juniors and brownies of the 69th Company, Monday evening, September 21, at the McCaul Street School at 7.30. Seniors, juniors and brownies wishing to take part in the pageant, phone Miss Jackson at the Zionist Building at once.

The Central Jewish Institute, of New York, has launched a $100,000 bond issue last week at the Institute Camp, near Port Jervis, to finance additional camps without the necessity of resorting to a fund-raising drive. The occasion of announcing the sale of interest-bearing bonds was the second parents' visiting day, at which 1,000 mothers and fathers were guests of the more than 500 children in the camp. A special train conducted the parents to the camp. The camp, established to give children of moderate means a vacation off the streets of New York, is a modern camp at which the children are able to continue through the summer the Hebrew studies they pursue in winter.

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HON. J. S. MARTIN SHOWS SYMPATHY WITH JEWISH FARM MOVEMENT

An enthusiastic meeting of the Federated Jewish Farmers of Ontario took place at the University Avenue Synagogue Sunday night, at which about 500 people were present. President M. Saxe occupied the chair. The first speaker, Hon. John S. Martin, Ontario Minister of Agriculture, spoke of farming as a basic industry that was rapidly increasing in attractiveness, both from the point of view of living conditions and remuneration. It has been largely practised by Jews in the past, and there was no reason why it should not be at present.

Rabbi Schwartz pointed out that agriculture had been part and parcel of Jewish life and religion in the past, until the Jews had been driven off the land. He made reference to the success attained by Jewish farmers in Palestine and elsewhere, and declared that greater assistance should be offered to Jews desiring to come to Canada as farmers.

Rabbi Isserman stressed the fact that there was a great back-to-the-land movement throughout the Jewish world at present, and stated that it was up to the Jews in Canada to help those of their race who desired to take up farming here. J. J. Glass, secretary of the Federation, pointed out that so far the Jewish farmers in Canada had done all the work and put up all the money, and now needed the assistance of the Jews in the cities.

Seventy new associate members were enrolled, and about $300 was collected. A committee was appointed from the executive to call upon other prospective subscribers. It is planned to hold similar meetings in Ottawa, Brockville, Kingston, Hamilton and smaller cities.

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KEEP yourself bright, smiling and vigorous, with a cup of delicious FRY'S Cocoa every day. It is a natural stimulant to the nerves and brings grateful nourishment to a tired body.
See directions on tin—
"Nothing will do but FRY'S"
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The Glenwood Apartments

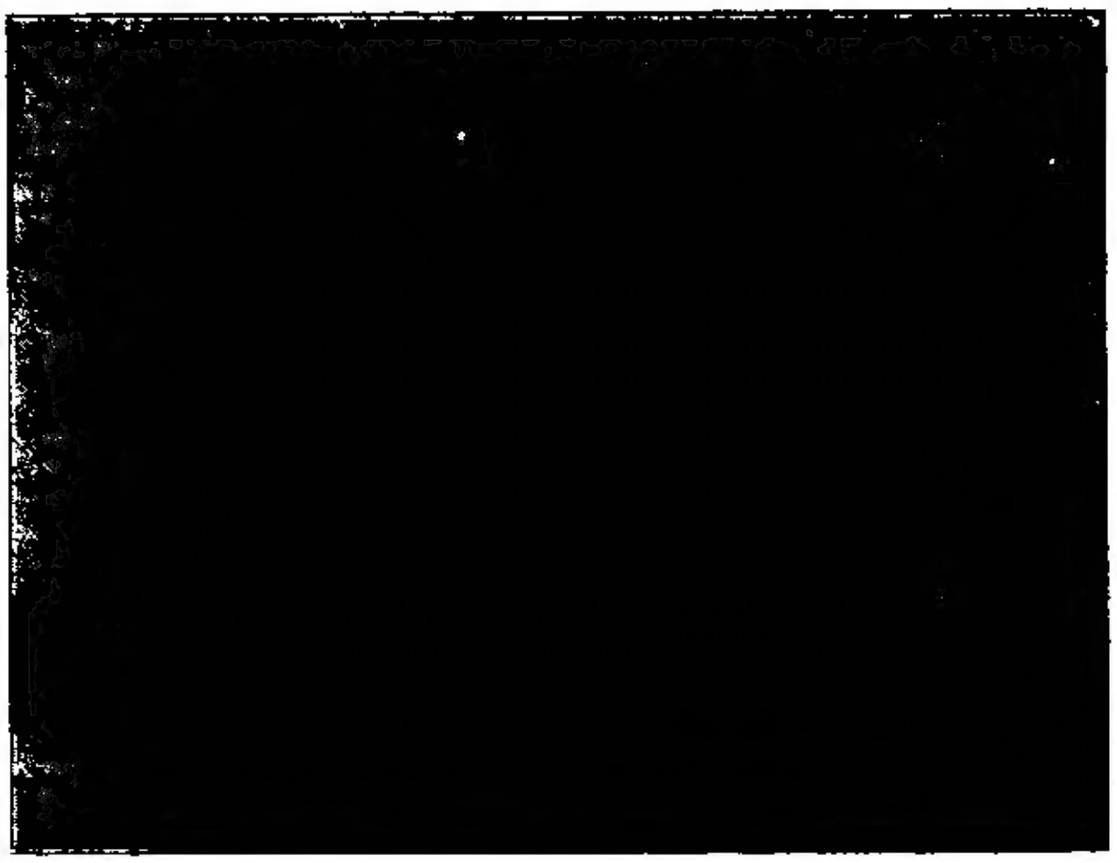
Kaplan & Sprachman, Architects

One of the most complex and interesting features of architectural achievements is the planning of the modern apartment house. It is necessary to come to a solution of the various elements or factors which must be carefully studied and considered. The question of location is always a primary factor. Another is the grouping of the various apartment units in relation to the whole with reference to communication and service features. Service is the keynote to a successful business venture. A third feature is the matter of a sound investment which must be considered from the standpoint of operating expenses and rental revenue.

The architectural design of the Glenwood Apartments, south-east corner of Glenholme Avenue and St. Clair Avenue, Toronto, has been planned and constructed with these essential factors in mind. Careful consideration has been given to the structure which is attractive in character and a sound proposition from an investment standpoint.

The exterior design is based upon the Italian precedent. Red rug brick lower stories rising from rusticated base and having the appearance of great strength, relieved by well-proportioned stone entrances, combined very happily with the lighter upper storey in creamy stucco, which in turn, leads up to a Spanish tile roof of variegated colour. The careful choice of colours and materials with studied designing are largely contributive to the splendid effect achieved.

The entrances are so located as to serve only two apartments on each floor, thus securing an unusual degree of privacy. Passing through a vestibule containing letter boxes and private telephones, one enters the first floor main hall by a short stair which continues up to the floors above. The walls of these main halls are treated in gray stucco with woodwork and floors of oak.



GLENWOOD APARTMENTS, Kaplan & Sprachman, Architects

The apartments themselves are entered by a spacious reception hall, which in turn gives access to the living-room, dining-room, bedroom, kitchen and bathroom. There are in all fifteen suites, three of which are five-room, eight four-room, and remainder being of three rooms. In addition, each has an individual storage locker in the basement. The living-room and dining-room walls are tastefully treated with stucco walls and moulding applied, thus securing a panelled effect. The colour keynote is ivory of a neutral tone, and the panels being finished in a mottled effect which permits any type or colour of furnishings to be used with complete success. A coloured fiance tile mantel and electric grate give warmth to the living rooms and electric brackets adorn the walls. It should be here noted that the dining and living-rooms are so planned as to permit of them being combined to form one large room, which is ideal for entertaining. The bedroom is papered in a pleasing manner. The woodwork is white enamel. The tile bathroom is conveniently located with built-in bath and necessary built in fixtures; the walls and ceiling are painted ivory in colour.

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Extends his best wishes to the Jewish people for

A Happy and Prosperous New Year

The kitchen is equipped with spacious cupboards, sink and laundry tray, ironing board, broom cupboard and milk door, range and electric refrigerator. The walls and ceiling are painted grey in colour with woodwork white-enamel refrigerator. There are spacious wardrobes for all rooms. The floors throughout are of quarter-cut white oak, except the kitchen, which is of lineoleum, giving a pleasing tone as well as a resilient floor. All the windows are equipped with blinds, curtain rods and full-size bronze screens, and the radiators are covered.

Regarding the service end, which is a vital part in apartment buildings and entitled to as thorough a study as the more esthetic details of architectural design. The building is heated by hot water, which has been designed to maintain a comfortable temperature. The plumbing equipment is such as is demanded by the best modern practice. The electric service is up-to-date in every respect. Besides the lighting of the various rooms there is an abundance of convenience plugs in all rooms. The kitchens are equipped with gas or electric stoves. In each apartment is installed a refrigerator which forms a part of the kitchen cabinet and is equipped with an electric air-cooled ice machine, which maintains a constant dry cold temperature in all climes. A system of independent telephones connects each apartment with the entrance vestibule as well as with the janitor. Each apartment has two means of exit, the rear being in the form of a tradesmen's entrance.

Many favourable comments have been made by those interested in obtaining apartments in the building. Many people have expressed approval of the charm and have immediately responded to the cheerfulness and the abundance of light and air in all of the apartments.

SARAH GERTRUDE MILLIN A JEWESS

The author of "God's Stepchildren," Sarah Gertrude Millin, is a Jewess, thoroughly familiar with the milieu of which she writes. She has lived in South Africa all her life, partly in Kimberley, and, since her marriage to Advocate Philip Millin, in Johannesburg. She was only nineteen when her first short story was published. She has written for many of the South African papers and is doing a regular weekly literary column for the leading paper, the Cape Times. Her other novels are "The Dark River," "Middle Class," "Adam's Rest" and "The Jordans." With "God's Stepchildren," she has written her name large in literature. Its tremendous movement and sweep, its amazingly simple and terse handling of a story that covers three generations is a real triumph.

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As agents for the Glenwood Apartments, we wish to call the public's attention to the fact that we have rented the entire building with the exception of one suite, prior to the completion. This speaks very highly for the Glenwood Apartments in view of the fact that it was not completed until July, which is after the apartment-renting season. This is one of the most attractive and best planned apartment houses in Toronto, which is also the opinion of the company with whom we arranged the mortgage.

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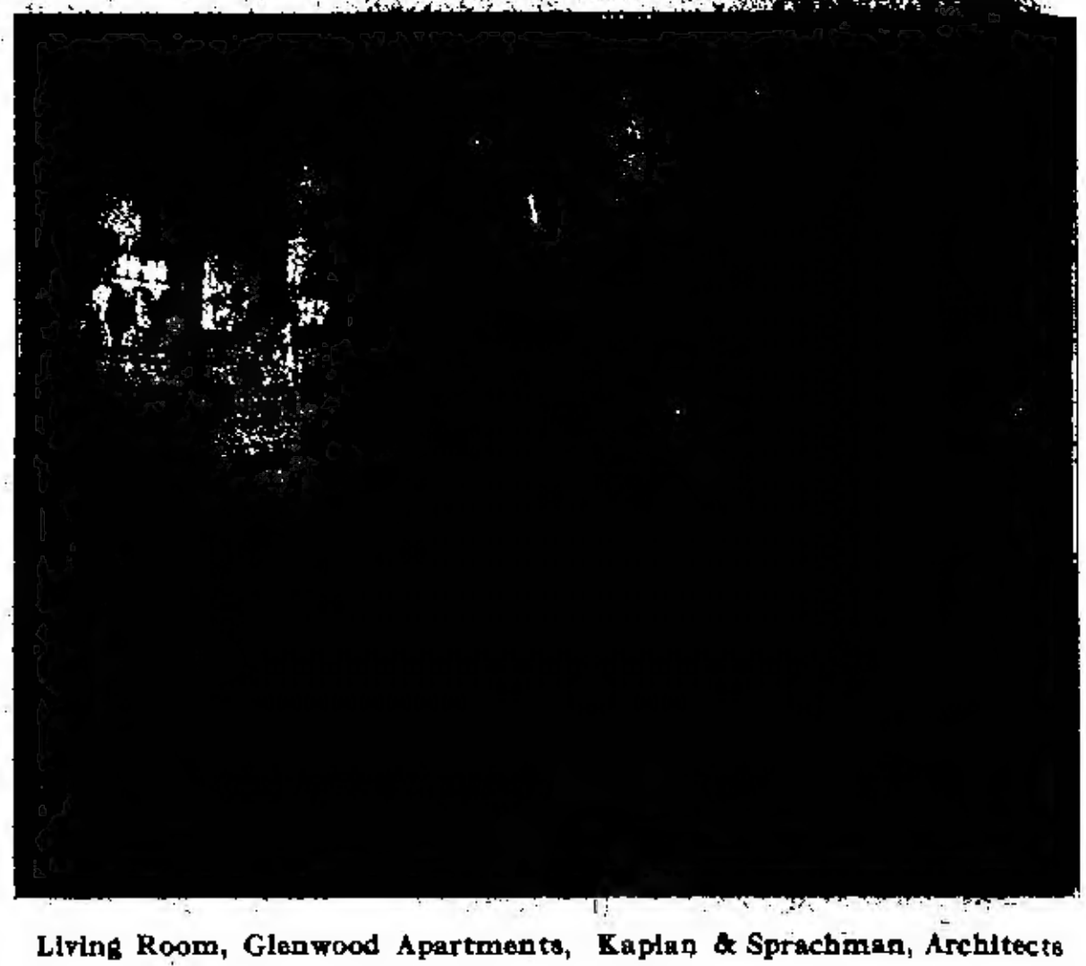

Living Room, Glenwood Apartments, Kaplan & Sprachman, Architects

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SOME SOURCES OF ANTI-SEMITISM

You do not need to cudgel your historical faculty, or plumb the depths of philsophy, to discover some sources of anti-Semitism. Just a little common-sense and a elementary knowledge of psychology will help you. Many Gentiles have no rational reasons for hating the Jew. They are piqued at his prosperity, and the passion and purposiveness of his life. He is like that owner-car-driver when he hears the honk-honk of the approaching solo bike, he is going to keep to the crown of the road. And when the motor-cyclist passes he gives chase with a bad temper. Some cannot pardon the Jew because he beats them at work. The Jew will work harder than he; is not easily thwarted, but dogged; trifles, snubs and sneers do not turn him aside; he is frugal and thrifty. It would be a miracle if such a man did not win through. But such is human nature that the one left behind on the road doesn't love the one who has passed him. Again, we have that little Englander who wants to know what brings any foreigners in *his* country, jews included. They capture the best obs and take the bread out of Britishers' mouths. Then, too, do not some *ancient* Christians believe and teach that Judaism is dead? Then why cannot you act the part? It is neither convenient nor nice to keep butting in and spoiling the argument. All this is bred of small-mindedness and bigotry, and many of these folk will never read a Jewish book or paper for their educational profit. But is the fault all on the Gentile's side?

Has not the Jew grown hypersensitive on the matter of anti-Semitism? Because of his intense concentration upon the mission of his people, he is in danger of racial megalomania. Then, too, he has been so busy fighting for civic and religious freedom that, detective-like, he is apt to be always looking for the anti-Semitic thief, and forgets that most of us are honest men, whose company he might enjoy, if he will. He is tempted to stop the plough to chase a mouse. Because a boy with his slum mind shouts 'Jew' he looks askance at gentlemen. I frequently pass a Jew and have tried to thaw him with a smile, but that historical lurking suspicion of the Gentile always peeps at me through the corner of his eye. Surely in England and U.S.A there is freedom and sunshine for Jew and Gentile. Why not get into it and not spoil the enjoyment by nosing detective-like for the worthless anti-Semite? You well know that a few slum-minded writers in the 'old women press' do not count amongst the progressive forces.

May I suggest that if the Jew fraternized more freely with Gentile it would do much good? It would more quickly dissipate prejudice and bigotry than writing essays that non-Jews will never see. We know the objections raised to conferences of Jew and Gentile, and the fear of conversionist tricks. Yet to keep rigidly to our own circles is but to breed prejudice of each other. Truth ought to be able to stand on its own legs and to hold its own amidst friend and foe. The Jew should not be so shy of taking his place in the community and on the public platform with other ministers. How else are many people to know him except through such fellowships? I would like to see a rabbi in my pulpit conducting the prayers and preaching a sermon. It would do my people good to see a *real* Jew, and to feel the impact of his spiritual personality. He would not look so black as he is painted, and it would remove a lot of prejudice, and I have confidence that he would play the game while in my church.—G. H. Parbrook, in the London Jewish Guardian.

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Social Life about 25 Years Ago— Do You Remember?—

At a meeting of the Montreal Chess Club, Rabbi Friedlander was elected a member of the council of the Club on the nomination of Professor John Cox, of McGill University. Rabbi Veld, former Dominion and Provincial Jewish chaplain, was appointed Jewish chaplain at the Matteawan State Institution. When Harris Vineberg sailed for Europe, employees of his firm gave him a leather travelling case, a gold-headed walking stick and an illuminated address. The presentation was made by the forelady with a speech in French. Michael Margolick made a speech. David J. Ornstein was in Paris. At a farewell bachelor dinner given Abe Friedman prior to his marriage to Miss Rachel Samuel, Dr. Lauterman was in the chair, and among those present were: C. Samuels, B. Samuels, George O'Neil, Charles McNulty, Eddie Murphy, M. Elkin, I. Vineberg, S. Goldvogel, S. Harris, J. Laird, J. Kellert, M. Levi, S. Jacobs, J. Samenhof, I. Friedman, O. Ottenheimer, G. Stauber, W. Greaves, W. Ritchie, L. Lichtenhein and J. Darley. The men gave Miss Samuels a bouquet, and Mr. Friedman a silver cigarette case. Joseph H. Jacob left for a cruise of the lower St. Lawrence on his yacht, "Bradford," accompanied by ten American ladies and gentlemen. Mr. and Mrs. I. D. Holofcener were in New York. Rev. Meldola de Sola united in marriage, Etta, daughter of Louis Rill, and Alexis Schuman; Rabbi Ashinsky, Annie, eldest daughter of N. W. Jacobson, and Harry Bennet. Four hundred Jews arrived on the "Lake Huron," and passed through Montreal to settle in New York. Dr. J. Alton Harris recovered from fever, in Wepener, Orange Free State. New officers of the Franz Joseph Lodge, I.O.S.B: M. Wetstein, president; M. Levin, vice-president; D. Sperber, secretary; and J. Lasker, treasurer; O. G., P. Kasminer. The engagement was announced of Miss Minnie Silverman, daughter of Mr. and Mrs. Lyon Silverman, to Sol Jacobs. Gertrude Albert, daughter of W. Albert, was married to Nehemiah Goodkawsky, of Biddeford, Me., in Drummond Hall. Dinner and dancing followed. Mr. and Mrs. H. Cohen, Mance Street, were in Boston. S. Silverman and family were at Dixie. Miss Eva Vineberg recited "Vieux Temps" in the presence of Dr. Drummond, the author.

CANADIANS IN LOS ANGELES

Dr. and Mrs. Silver, of Los Angeles, sailed September 5 from New York on the Coronia for abroad to remain for a year.

* * *

Mr. and Mrs. H. Adilman and family, motored to San Diego and Tia Juana over the week-end.

* * *

At Monrovia, August 30, at the home of the groom's parents, Reba, daughter of Mrs. B. Gross, of Montreal, was married to Maurice Arthur, son of Mr. and Mrs. Glesby.

* * *

Mrs. H. Singer and family, Pasadena, who spent some time at Ocean Park, have returned home.

* * *

Born August 30, at the Kaspare Cohen Hospital, to Mr. and Mrs. M. Greenblatt, a son.

* * *

Mr. and Mrs. Don Marlin and Mr. and Mrs. A. Goulden spent a week at Catalina Island.

* * *

Dr. Mann and sister, Doris Mann, spent a few days at Lake Arrowhead.

* * *

Miss Bertha Romanoff, of Spokane, is the guest of Mrs. M. Myers.

Mr. and Mrs. L. Shacove spent the week-end at San Diego and Tia Juana.

* * *

Mrs. R. E. Heillig entertained Saturday afternoon in honour of Miss Bessie Viner, of Montreal.

* * *

Dr. Chas. I. Finklestrin returned from San Francisco, September 4, and will spend a few days here. Miss Ida B. Tannenbaum entertained at a sport dance on Saturday, September 5, in honour of Rose Tannenbaum and Dr. Finkestrin. Among those present were Aileen Goldstein, Harriet Shoben, Bertha Beck, Molly Tannenbaum, Rose Winer, Yetta Blank, Fanny Gladstone, Lillian Albeck, Pat Nadler, Maurry Lebell, Cyril Goldstein, Dr. Jules Gladstone, Al Albeck, Hy. J. Tannenbaum, Edward Beck, Nat Gladstone, Leo Becker, Morry Goodstone. Dr. Finklestrin left for New Orleans to sail from there, September 9, on the S.S. Creole for New York.

The Polish ship companies are arranging to have the Polish emigration to Palestine to be carried on by way of Greece, so that a trip from Warsaw to Jaffa would take only four days, two days by rail to Salonika and two days by steamer to Jaffa.

Lord Plumer, who is expected to arrive in Palestine this month, was received in audience by the King of England before his departure from London. The Arab executive is preparing a memorandum to be presented to him of their claims immediately upon his arrival.

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Matthew Marsh, thirteen, will be the youngest student to enroll at the University of California next fall. The youngster is a prolific reader and was able to read stories intelligently at the age of four. Back in 1915, at the San Francisco World Fair, young Matthew achieved distinction as a member of a class conducted by Dr. Maria Montessori. His ambition is law.

HAMILTON SECTION

Rosh Hashonah Greetings

From Rabbi Iser L. Freund, Hamilton

Editor CANADIAN JEWISH REVIEW:

Listening to the reading of the *Parashah*—the Scriptural portion—at the Saturday service, I was greatly impressed with its appropriateness on the last Sabbath of the waning year. It tells of the closing days of the pyramidal career of Moses. After a life of far-sighted vision and unceasing toil, struggling with the assailants from without and dissenters from within, in the throes of unlimited hope and the pangs of distracting misgivings; dreaming of bringing the Kingdom of God to his obstreperous followers; carving God's laws upon the idolatrous stupidity and flesh-pot cravings of his untutored flock; dragging the reluctant tribes from the stagnating mire of servility and ignorance to the soaring heights of freedom, independence and spiritual creativeness, the great undaunted leader is nearing the Promised Land. He can see it from afar. The entrance of his people is almost assured. But he himself cannot enter. His people still need guidance; there is yet room for vision and effort, protection and leadership. But another leader, another fate shall complete God's will.

There is something strikingly similar in the dramatic and tragic culmination of the life of the great visionary and the impending passing of the temporal year. To each and every one the year 5685 in its pristine youth gave great promise of hopes to be fulfilled and desires achieved, of pains ameliorated and efforts to bring fruition. But as days, and weeks, and months rolled by, and now on the year's passing into the eternity of the past, not to all did it bring fulfillment, contentment, respite. A large debit is yet to be carried forward to the possibilities of the incoming year.

To the Jewish people collectively, the year 5685, the seventh year after the great upheaval of the World War, promised much, but is now solemnly passing with much yet undone, many dilemmas unsolved, numerous problems unentangled. In its wake the year 5685, the Sabbatical year of the "War for Democracy," still carried for the Jew, in many parts of the world, unreasonable intolerance and soul-crushing prejudice. Anti-Semitism in various but pronounced forms was in the ascendancy. In Eastern Europe, especially in Roumania and Hungary, the passing year witnessed pogroms and atrocities; venomous hatred emanated from lecture hall, press and billboard, a degrading "numerus clausus" enforced, and shameful discrimination unceremoniously practiced. In all the German-speaking countries the Hakenkreutzler, little disturbed, unprecedentedly plied their pernicious influence. In Poland, while "scraps of paper" were drafted, the Jewish tradesmen were boycotted and Jewish culture forcefully substituted by Polish "kultur." In Russia Jewish life, body and soul was crushed by the Czar-trained, now Bolsheviki, Jew-hating, ignorant peasants on the one hand, and the philosophically benevolent Soviet leaders on the other. In Cuba, Mexico and other countries in the periphery of the Land of Freedom and Opportunity, 15,000 Jews pined away from starvation and demoralization, whose sole crime was being out of the quota of the "scientific" immigration law. While inside of the great Land of Liberty and Equality, sheet-rolled Knights of unquestionable "Nordic" descent, sang *baschasi halaylah*, hallelujahs of hatred against the Jews as they vowed at the burning symbol of a crucified rabbi, intimidating ghost-scared negroes and unscrupulous politicians. Even Zionism stands at the close of 5685 short of many promises; dissension within and uncertain cautiousness without, and withal reluctant and insufficient financial aid to carry on the noble and promising work it has so well started.

But the year 5865 leaves behind also pleasant gifts to the Jewry

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of the world. The Philadelphia Conference for a $15,000,000 drive by the J.D.C. brings glow and warmth to the sore Jewish heart. It will bring succour to millions who will receive, and pride and joy to the millions who will give. Let Prof. Madison Grant and the "Dearborn Independent" low-rate the Jews, but they nevertheless remain *rachamonim bnai rachamonim*. In Spain, where the Jew was cruelly exiled in 1492, the Jew is bid a repentant welcome by sincere promises and a royal decree. Poland, too, has finally made a reliable promise to the Jews, and Russia is giving thousands of desiatinas of land for Jewish colonization. In the United States, in the very city of the royal seat of the "Holy Invisible Empire"—Atlanta, Ga.—at a convention of the Federation of the Churches of Christ, a committee of clergymen was appointed to meet with the American rabbis for goodwill on non-missionary basis. And goodwill also seemed to creep into the Jewish camp. For the first time in American history, there sat at a conference table, during the last year, Reformed, Orthodox and Conservative Rabbis, discussing the weal of *Klal Yisroel*. Even the Hebrew Christians (in plain "*mammeloshen*," *meshummodim*) at their recent convention in London had the Jewish cause at heart.

Of no smaller importance among the events of the passing year are the dedication of the Hebrew University on Mt. Scopus, Mr. Baruch's endowment of the Page School foundation for the study of elimination of war, Mr. Guggenheim's $3,000,000 endowment fund to enable American students to pursue research work in Europe, the establishment of a $5,000,000 Yeshiba in New York, and the occupation of a beautiful dormitory and the inauguration of a summer school at the Hebrew Union College.

As in the closing days of the life of Moses, many dreams were fulfilled, but the Promised Land not yet reached, so in the passing of the year 5685 there is great work to be carried over to the new and promising year 5686. Jewish ideals and dreams must be more zealously fostered and danger more carefully guarded against. Zionism, anti-Semitism relief and Jewish education are but a few of the legacies of the departing year, and we hope and pray that 5686 will find the Jews and the friends of the Jews the world over diligently working for greater happiness, respite and usefulness.

To the Canadian Jewry 5686 is especially wrought with praise. The opportunities for the Jew in Canada are attractive and numerous. The last few years witnessed a great awakening of the Jew in Canada to these possibilities, especially to the opportunities of developing Jewish life. More synagogues are springing up and more modern ones, Federation, Zionist organizations, Bnai Brith and other benevolent fraternities, even a Jewish colonization movement is giving signs of life. The Jewish youth is joining in larger numbers the higher institutions of learning, and the men and women are becoming more and more part and parcel of the civic and political life of Canada. May the year 5686 enable the Canadian Jew to become more useful to this benevolent land, and by their loyalties to Canada, to the Jewish religion and to humanity, enhance greater honour upon all Israel.

To the Jews of Canada individually, I would like to repeat the New Year's message of Governor Smith, of New York, of course, using the word "American" in the larger sense of the word: "If I venture to give any New Year's message it would be to the younger generation of Jews, some of whom sometimes forget that what made their people great in history was their religion. By adhering to its principles they become better Americans. The separation of church and state is an American principle in which I profoundly believe, but I do not believe in the separation of our faith from our daily lives."

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OTTAWA SECTION

Rosh Hashonah Greetings

From the President, Zionist Organization of Canada

Editor CANADIAN JEWISH REVIEW:

Another year has passed away, and as we stand at the threshold of 5686, it is only natural that our minds should review the events of the old year and dwell wonderingly on the possibilities of the new year.

I think we can feel encouraged by what the past year has given us. Faced with a tremendous responsibility, we, in common with Jewry of other lands, have given and laboured splendidly for the consummation of our national aspirations. We find these aspirations nearer to the goal to-day than at the beginning of 5685, for there has been extensive development in Palestine of agriculture, commerce and industry, and a large increase in the Jewish population.

The impetus which the activities of the past have given to Palestinian progress assures a continuance of this increase in the future if we, for our part, continue to support all Zionistic undertakings without any lessening of either our generosity or our personal activity.

The past year has been an eventful one. The opening of the Hebrew University on Mount Scopus will go down into posterity as an occurrence of transcending importance; it signalized the revival of Hebrew culture which has given so much to the world, and which we hope will give so much more in the future. The sailing of the first steamer direct to Palestine was an indication of the position which our homeland is assuming in world commerce and travel. Finally, the retirement of Sir Herbert Samuel, the first High Commissioner of Palestine, was the occasion for the issuance of a striking report showing how annual deficits have been turned into annual surpluses, and every other measure taken to make Palestine a truly modern country.

I want to congratulate Canadian Zionists for their past zeal and accomplishments, and to those who are still on the outside I say: "We need you all now and we invite you to join with us and help to make a success of the greatest enterprise that Jewry has had in common in the past two thousand years."

There can be no other effective and permanent solution of our people's problem than Palestine, and we should not allow ourselves to be diverted to any schemes for Jewish settlement elsewhere which would only be fraught with uncertainties, and would lack the guarantees that we have under the British aegis and in the international recognition of our cause through the League of Nations.

In conclusion I extend to Canadian Jewry my best wishes for a happy and prosperous New Year.

A. J. FREIMAN.

Ottawa, Ont.

From the President, Hadassah Organization of Canada

Editor, CANADIAN JEWISH REVIEW:

With the passing of 5685, and the coming of the New Year, my wish for Canadian Jewry is that God will bless us with health and strength to carry on our work for Palestine more energetically and more successfully than ever before.

I believe that we Jewish women of Canada are entitled to feel proud of what we have already done, but it would be folly for us to rest content with the past. We have laboured in many directions, and the sum total of our contributions, not merely of money but of inspiration and hope to those in Palestine, has been substantial and worthy of us.

I feel that we could accomplish much more, however, principally through increasing the number of our Hadassah chapters, and the

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membership of our existing chapters. There are hundreds, perhaps I would be right in saying thousands, of our women, who are not members of Hadassah. They have missed the joy of accomplishment which being a member gives; they have missed the opportunities of service and the thrills which such service offers; and we, of Hadassah, have missed their help, and the strength which can only come from full unity.

My hope is that every woman who does not already belong, will join Hadassah in 5686, and share with us the joys and privilege of actively working for the redemption of our ancient homeland.

We have helped to gain world-wide respect for Canadian Jewry by what we have accomplished in the past. Let us retain and increase that respect.

LILLIAN FREIMAN.

Ottawa, Ontario.

From Rabbi S. Herschorn, Montreal

It is the word Rosh Hashonah alone that can cause the heart of every Jew to tremble, reminding him that one year more has departed from his life and passed away into the infinite, into the calm, remote abyss of the past. A period of our life full of various emotions and vicissitudes, hopes and disappointments, loves and hatreds, has occupied its place only to depart from us as a vapour which rises into the ether.

Once again we are standing at the beginning of a new year, that is, before a new act in the play of life, in which we, who are both the actors and the spectators, stand before the rise of the curtain, eager to play our own role and to watch the acting of those about us. Yet how strange a trick has nature played on us. Neither as actors nor as spectators are we able to look forward into life even for a short distance. None of us knows what to anticipate. As performers we act with closed eyes, and as spectators we sit before a lowered curtain.

So we stand once again at the closed gates of the New Near, pallid, trembling and in askance. Our lips repeat the same questions as they have done in the previous years, questions of vital importance to our existence, questions that have a bearing not only on the religious Jew, but also on the free-thinker. These questions are מי יחיה, whose life is to be extended for the coming year, and מי ימות, whose life will be shortened, מי ישלו, who will be blessed with happiness, and מי יתיסר, who will be cursed with misery.

These and many other vital problems are tormenting our minds every year, and in spite of all anxieties we beg for life and cling to it most tenaciously, just as if it were an ideal for which it were worth while striving, and over which nothing could cast a shadow. Yet do we really conceive of life as a source of happiness? We should really examine this question impartially, but where can we find impartial reasoning on this subject? Life has played us a prank even with regard to this, for no mind can be unprejudiced, since thoughts and feelings are the products of life itself.

Meanwhile life exhibits many phenomena which are inconsistent with our reasoning, amongst these being primarily, the mystery of death. Since death is the ultimate destination of every individual, it has perplexed the minds of every generation, but has this complex problem yielded to solution? With regard to this problem, we must remember that death is not a phenomenon apart from life, since life itself is only a gradual death. The seeds of death are rooted in every animated being from birth. How miserable then must be the lot of man!

Our poets and psalmists have long since recognized the frailty of human life and have attributed it to the will of the Almighty, but our questioning mind has never been appeased, and to-day, at the beginning of the New Year, we ask: "Why is man born to die?" "Why is life limited to such a brief existence?"

The second problem with which we are confronted is that of the injustice of life itself. Inequality is prevalent almost everywhere. Joy and contentment are the lot of some, whilst misery and discontentment are the lot of others. Why is inequality manifested not only in economic differences, but also in the manner in which Nature has endowed various individuals with character, inclinations and ability?

On Rosh Hashonah, when we gather in our synagogues to ask the Lord to grant us life with all its privileges, is not a feeling of bitterness mingled with our submissive mood of praying? Our conscience is inwardly rebelling against the incongruities of life. Let us therefore turn towards our religious thought which may throw some light on these problems. Philosophy and science deal mainly with the hows and wheres, rather than with the wherefores of natural phenomena. It is the nature of religion, if it cannot solve a problem, to render it,

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at any rate, less acute. Especially does our religion possess the quality of dispelling our apprehensions. We need only to meditate with earnestness upon our Rosh Hashonah services in order that our minds surging with such thoughts, may become calm and tranquil. Let us therefore seize the moment, for it comes very rarely. Let our souls wing towards the sun of divine truth.

According to our tradition, Rosh Hashonah bears the name of יום חזכרון, Day of Remembrance, that is, we are remembered by our Lord, but we must first remember ourselves, look into all our emotions and deeds of the past. The words יום הזכרון bear a great significance. Memory plays a great part in human development morally and socially. Memory, however, refers only to the past. We are able to recollect all that we have sensed and done before, but we are incapable of anticipating the future. Such a state is exceedingly advantageous, since, if we were in possession of the ability to foresee what would happen, life would be most miserable. Human pleasures are lessened by their anticipation, and human sorrows are most increased by their presentiment. The execution itself is not so painful to the sentenced as the torture of its previous expectation. It is therefore beneficial to us that Nature has veiled and concealed from our eyes all that is going to happen to us.

It is also to our advantage that we retain our love for life despite its defects. Life is regarded by our religion as an ante-chamber to the world to come. There we shall render account for every moment of our existence. Hence we must conceive of life as being very precious. Every moment of it is equal to an eternity, for even one hour of remorse and repentance combined with noble deeds can outweigh many of our faults and so justify our existence. Our love for life is, curiously enough, inspired by the existence of death. Were life endless, it would be valueless, as all things lose their value when they may be obtained in abundance. Furthermore, everlasting existence would be the greatest burden for body and soul. Man could not withstand it. Suicide would be the ultimate recourse of our tired body.

Rosh hashonah is, in the opinion of the rabbis, the day of creation of the world, of which according to the Bible (Genesis 1:31) "God saw that all that he had done was very good." Our sages interpret "very good" as referring to death and not to creation itself.

In the sounding of the Shofar, Rosh Hashonah teaches us one more important lesson. The sounds consist of three voices. Firstly, a long, simple tone, "Tekeea," secondly, a broken tone simulating both a protracted groan and a short wail, "Teriea," and thirdly, again the long and simple "Tekeea."

It is the request of the Law that the trumpeting should terminate with the long and simple tone of "Tekeea" and not with the broken sound of "Teriea." This law is very significant. The sounds of the Shofar are symbols of the voices of life as uttered by various groups of humanity. The simple Tekeea symbolizes a smooth and happy life, whilst the broken Tereia denotes a wailing and miserable life. The simple Tekeea which terminates the trumpeting, coming, as it does, after the wailing sound, indicates that at the end of life every being has been equally recompensed by Nature. In the main, all men have equal portions of happiness and sorrow, which vary only in form. Even the hardships of life can be justified, because life would otherwise be dull and empty.

Such and others are the lessons of the Rosh Hashonah services. They tend to set our questioning mind at rest, and so to increase the value of life in our estimation, in order that we should not spend it extravagantly, or use it only for our selfish desires and ambitions. We therefore say in our prayers: "Remember us to life, thou King of life, and enter us into the Book of Life, for Thy sake, O God of Life."

From Department of the Treasurer of Ontario
Office of the Minister

Editor,
CANADIAN JEWISH REVIEW:

On the occasion of the celebration of the Jewish New Year, 5686, please let me extend hearty greetings to your readers, and more particularly to the Jewish community of Toronto.

I hope that the Jewish citizens in the coming year will enjoy to the fullest extent the blessings and advantages of the British institutions under which we live, and that in this land of civil and religious freedom the imperishable heritage of Israel may have an undeniable part in the foundations of our civilization.

Yours very truly,
W. H. PRICE.

THE HOLY LAND

Weekly News and Comment from and about Palestine

"HADASSAH"

ELIEZER JAFFE OF PALESTINE

An Interview by ISRAEL GOLDBERG

EDITOR'S NOTE: This heroic tale of Eliezer Jaffe's is typical of thousands of Jewish pioneers in Palestine who have willingly faced hardships and in some cases, almost certain death, to bring back the glories of Palestine. Israel Goldberg, well known publicist and journalist, secured this interview in Vienna at the close of the World Zionist Congress.

To the naked eye, Eliezer Jaffe, formerly of America, now of Nahalal, Palestine, consists of about 130 pounds of bone and muscle. His deep-set eyes have a childlike expression, his gestures are slow, his face and hands are tanned a deep brown. But when you have heard his story, this unremarkable looking person will grow before you until he assumes the proportions of an epic hero.

Just four years ago Nahalal consisted of four broad swamps and two cemeteries, one Arab, the other German. To-day Nahalal is a village in Palestine with fields of grain, fodder and vegetables, with milk-giving cows and egg-laying hens, with houses and schools and 350 toiling, happy and healthy Jewish men, women and children. How swamps and cemeteries became transformed into a flourishing, self-supporting Jewish agricultural village should be told by Eliezer Jaffe himself, the leader and guide of the group of indomitable pioneers who performed this miracle.

"They, the officials of the National Fund," says Eliezer Jaffe, "offered our group a stretch of land much nearer to Haifa, and by no means so dangerous. We rejected Jazur and chose Nahalal, because the latter is far from the city and because it was much more dangerous."

I looked hard at Eliezer Jaffe, but it was quite clear that he was in his right senses.

He Proves that the Jews Can Succeed

"You see," he continued, "we were out to prove two things: first, that the principle of colonization which we advocated, based on individual ownership and no hired labour, is sound; second, that we Jews can succeed in Palestine where the Arabs and the Germans failed. In order to demonstrate the first conclusively, we chose a site which lacked the advantage of proximity to the market. To demonstrate the second, we chose a site concerning which the Arab proverb ran: "A bird flying through Nahalal dies of fever." Both these requirements were combined in Nahalal.

"You want to know something about myself?" Eliezer Jaffe repeated a question put to him, with surprise in his childlike eyes. "Of what importance can that be? I am just a farmer, a Palestinian farmer. I have a wife and children, if you want to know that too," his brown face became wrinkled as he smiled. "My history? Well, when I was nineteen, I decided to go to Palestine. I got there seven years later and via America, where I studied agriculture and acquired considerable agricultural experience. I got to Palestine before the war and have been working on its fields ever since, except during a period when I had to put up for repairs on account of malaria. Oh, yes, I have written a little on colonization problems, especially on the colonization method which has now been successfully applied in Nahalal. That fact, as well as the fact that I was an experienced farmer, enabled me naturally to have some influence in my group."

Eliezer Jaffe is no epic poet or any other kind of a poet. Instead of making lines of verse he makes rows of beans and furrows of grain. But for that very reason his story of the occupation of Nahalal, of the conquest of swamp and disease, is all the more impressive.

Where Living Meant Certain Death

"The Arabs pointed to the hundreds of graves in Nahalal, and told us that to live there meant certain death," he continued. "Forty-five years ago some Germans founded a colony there, and after burying their malaria victims they abandoned it. The only signs of life we found were a few Bedouin tents. Of former Arab villages only ruins were left.

"The first winter, four years ago, twenty of us went down there and began to drain the swamps. Our families we left in Nazareth; there was no sense of exposing them also. Of the 4,000 dunams the National Fund gave us, 3,000 were entirely covered by five swamps, each one having its origin in what had once been a well. Our first

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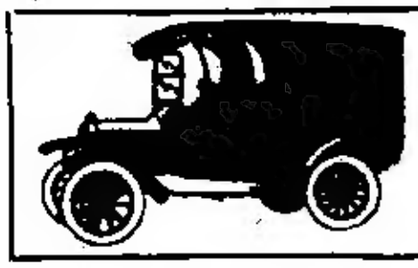

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problem was to drain away these marshes and accumulate the water in a reservoir from which it could afterwards be used for irrigation purposes. The first summer sixty per cent. of us were stricken with malaria. But we laid fourteen kilometers of tile conduit and established a reservoir from which 800 dunams can be irrigated.

"The second year some of us began the work of farming, having of course, first obtained assistance from the Keren Hayesod. For the first eighteen months we lived under a sort of communistic system. At the end of the second year the area began to be parcelled out. Each settler was to get 100 dunams. This year the complete allotments have been made.

Race-Revival, Not Race Suicide

"Malaria? That's a thing of the past. We have to-day a population of 350 souls besides the pupils and teachers of the Girls' Agricultural School recently established in our colony. Our seventy-five agricultural families include 300 souls, the remainder being the artisans and the professional workers. We have fifty-five children in the school and sixty in the kindergarten. No, we don't believe in race suicide. Don't forget that we are in Palestine for race-revival.

"The most important fact about Nahalal is that it is now actually self-supporting, although it is still to get the balance of its equipment promised by the Keren Hayesod. We sell milk, vegetables, table grapes and poultry. Each farmer owns his hundred acres, fifteen of them located near his home for intensive cultivation, the remainder on the outskirts. But all our buying and selling, and the use of large machinery, we conduct co-operatively. Our only local tax is a tax on the net income, so that the man with a large family who consumes more, has to pay less. And that's as it should be. Our social life is highly organized and the motto "All for one and one for all" is no empty phrase with us but the very basis of our legislation. Mutual help is the warp and woof of our social fabric. Our outlook is one of confidence and optimism.

"The Arabs? Our relations with the Arabs could not be more friendly. We have shown the Arab the way to a better and healthier life. What we want? Just one thing: we want to see see scores of Nahalals all over Palestine. We have shown it can be done, we are confident it will be done. When it comes to colonization, I believe Jews can do in Palestine what they could not do, what perhaps no one could do, in any other land."

Eliezer Jaffe had no time for further talk. There is work to do, and that comes first.

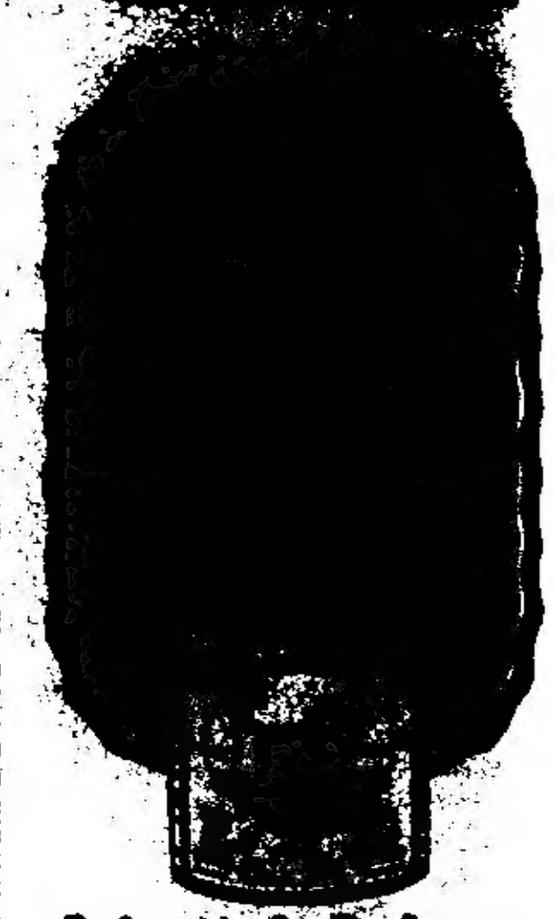
WAITING IN VAIN

By E. R. Emanon

The three bearded, old men sat together on the rickety bench and rubbed their foreheads in droning and monotonous conversation. The leaves of the sentinel elms that lined the two sides of the street rustled with sibilant sh-s-sh-s-s as if they were vying with the old patriarchs.

They sat there every day, this trio of senility, and mumbled happily over their reminiscenses of "Potchnoff Gaas" in Warsaw—and they virtually revelled in telling of their adventures when they were young and virile many years ago. Yes, many years ago. Many years. Each gray head would nod affirmation and each heavily seamed face would light up with the radiance of fond memories and recollections.

When the rainy and cold weather set in, their families refused to allow them



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to go out to their favourite spot. "The 'zade' is old now," they would say, "and he might catch his death cold in the wetness outside. No, he cannot go out."

The old man would then stand at the window, with his heavily curved nose pressed against the misty pane, and he would gaze yearningly in the direction of the deserted, rain-swept bench—as did his two other companions in misery.

The winter months dragged wearily along for Reb Yankel, one of the three shut-ins. He chafed at the bonds that kept him from his beloved bench. He sometimes threatened mutiny, but unpleasant recollections of dull arches and twinging rheumatic joints drove all mutinous thoughts from his mind. He

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had once, on a rainy day, slipped away unseen and had met his friends on a prearranged rendezvous at the bench. The next morning, however, found him groaning in the throes of an attack of the dreaded rheumatism which shot, with lightning rapidity, through his creaking joints. The effects of this outbreak had been nearly disastrous for two of their numbers had almost died.

And still he looked yearningly out of the window and thought of the wonderful times that he used to have with his cronies, on the bench. He pleaded with his family to allow him to go out, "just this one time"; but they remained adamant and refused his requests, reminding him of last year's almost fatal occurence. He returned to the window and cast envious glances at the children outside, romping in the snowdrifts.

The spring months crept slowly on—too slowly for the old man—and the warm sun began to melt the snow that had been packed down tightly to the sidewalks. The sound of the muddy water, as it rushed merrily down to the sewers was music to the ears of the old man, for it meant his release from the stuffy house. He looked expectantly at his family, as if to say, "Look! it is already warm outside. Can't I go out now?" But no, they would not hear of it and he must remain in the house for a few more weeks. They dragged along like so many years, and just as his patience was about exhausted, they finally gave their consent.

He awoke bright and early the next morning, which was unusual for him, "davenned" and ate a hearty breakfast of mush and milk and stepped into the balmy air of the spring morning. It took him fully a quarter of an hour to traverse the distance that separated his house from the beloved bench, for he lived further from it than his companions did, and he had to rest himself every now and then from his strenuous exertions. He looked to where the bench was supposed to be, when he was still some distance away, but all he could see was an unrecognizable blur. His weak eyes had lost their keen sight many years ago.

"Ach!" he thought, "to think that those sleepyheads are not here yet on such a fine morning. I've got some choice stories to tell them, that I remembered over the winter."

He drew his red bandanna from his coat pocket, flicked the light covering of dust from the top of the bench and sat down on it. Men and women, with the signs of sleep still in their eyes, gazed curiously at the bent figure, as they passed him on their way to work. He fidgeted and grew impatient.

"Why don't they come down," he thought. They lived only across the street and could easily see him if they looked out of the window. He drew his lacquered snuff-box from his pocket and sniffed a thumbnailful into his nose. The spasm of sneezing that followed left him weak, but he settled down to wait for his tardy comrades. The leaves, whispering in the trees above, lulled him to sleep and his head began to nod. It soon fell to his breast. He began to doze peacefully. His white beard rose and fell with the heaving of his breast. In a few moments he was breathing stentoriously through his nose.

"What's the matter?" she asked soliticiously of him. "For whom are you waiting, Reb Yankel?"

It took him a few minutes to collect his wits, for he was still sleepy—he was not used to this early rising; but as soon as he saw who his questioner was, he remembered where he was sitting.

"What time is it, Mrs. Ginsburg?" he inquired weakly of her, and he looked about him with the dazed expression still lingering in his eyes.

"Why, here it is already ten o'clock," she retorted, "and the family will be worrying what has happened to you, that you are out so long."

"Yeh," he growled, "always worrying about me. But the morning was so fine that I thought that I would come here to the bench and again talk over old times with my good friends, Reb Meyer and Reb Shmooel."

The woman looked, with a quizzical expression in her eyes, at the old man. "Reb Meyer and Reb Shmooel?" she asked. "Why, they have been dead, 'olav hasholom,' these last three months."

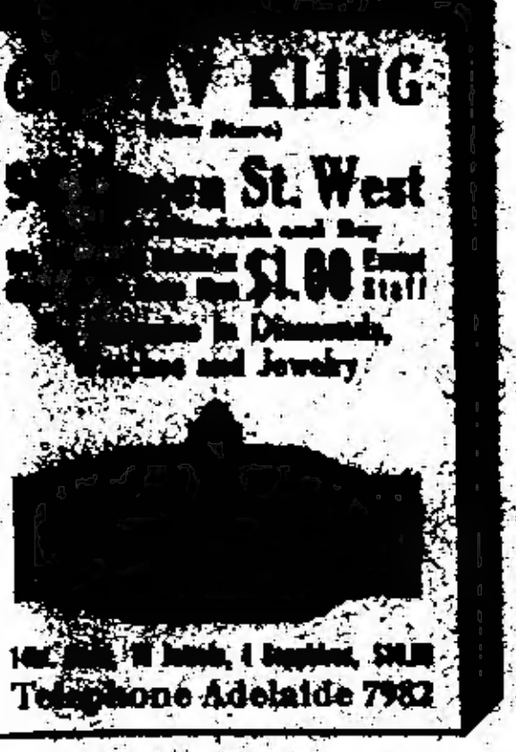
The old man started suddenly at these words, and looked searchingly into the woman's face. "Dead?" he asked, in a hollow tone that vibrated with sorrow. He did not seem to gather the full import of the word.

"Yeh, dead these last three months," was the reply. "Come, now, you had better get up and go home," and she grasped his arm and lifted him to his quivering feet. He looked apathetically at her, as if doubting her words, and stood still as if he were rivetted to the spot. She gave him a gentle shove, and he began to walk slowly down the street in the direction of his house.

The leaves in the elm trees sh-s-she-s-sd and whispered in lowered tones as if they were re-echoing the conversations that they had listened to last summer—dead conversations. They mocked the ears of the old man.

He continued to walk slowly and haltingly along, with his head bowed to his breast. The tears had welled up over his eyes and were continuing, unheeded, down his wrinkled face.

"Dead?" he questioned unbelievingly to himself. "Not dead?"—Jewish Daily Courier.



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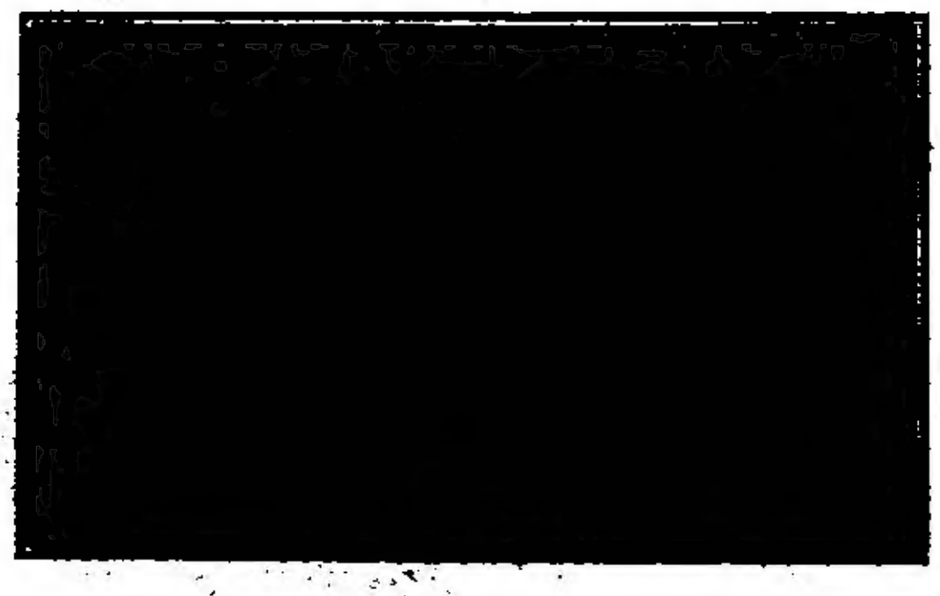

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